



on dogman

TRACKING THE WEREWOLF
THROUGH HISTORY

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On Dogman

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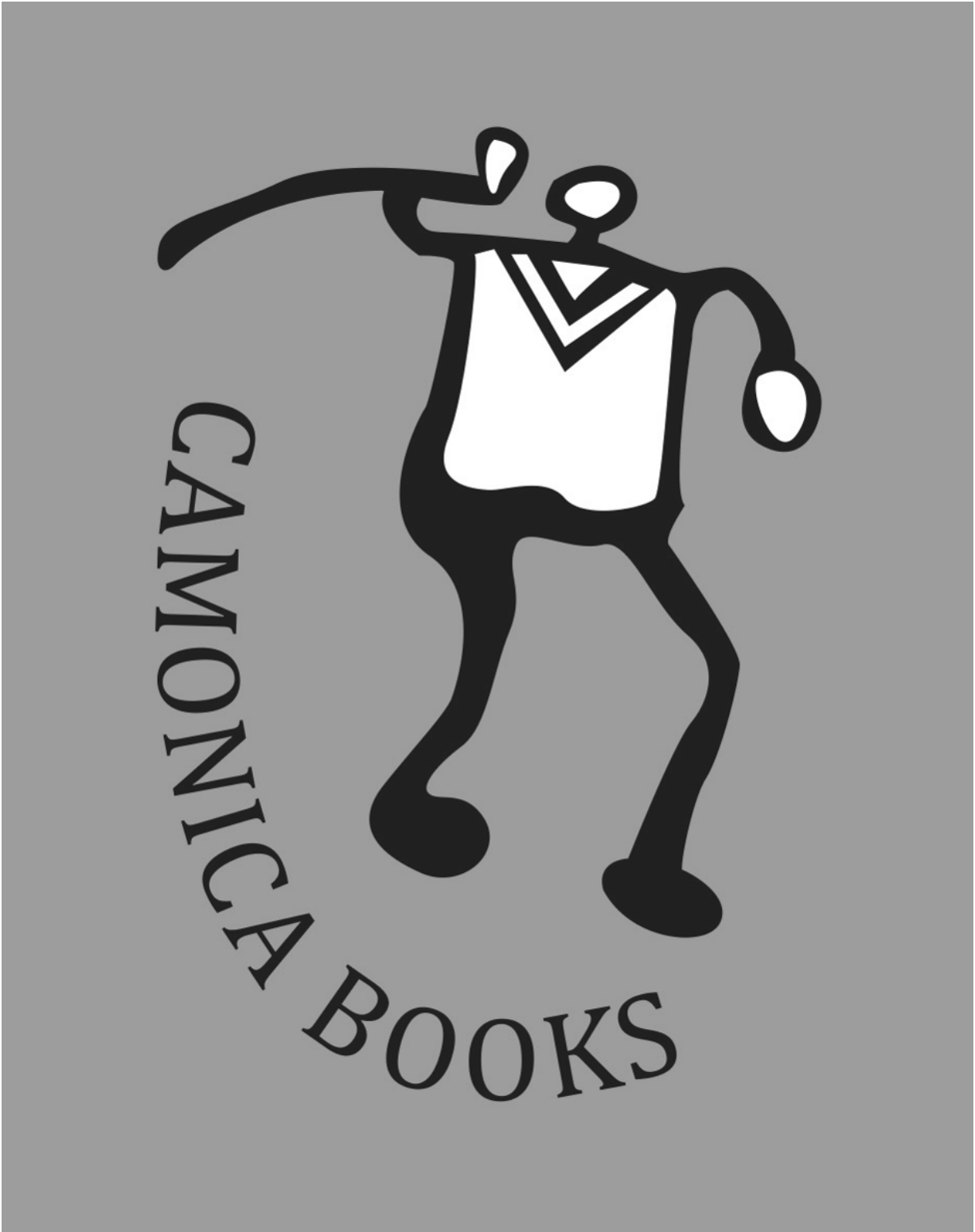
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On Dogman

by

Ronald L. Murphy, Jr.

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Foreword

The widespread popularity of werewolves in modern culture is evident.

One fascinating aspect is that Murphy, as a lifelong resident of Pennsylvania A multitude of successful feature films, television shows, novels, games and is able to provide a homegrown perspective into the rash of recent “Dogman”

websites feature these canine man-beasts; portraying them as savage, shape-reports emanating from that particular state and region. Is it possible that shifting monsters, easily capable of disemboweling their unfortunate victims.

these legendary creatures actually exist deep in the dense woodlands of the In truth, belief in werewolves has been with us for a long time. Enduring American Midwest, as has been alleged? If you are brave enough, I urge you ancient legends accentuate the global influence of these anthropomorphic to turn the pages and decide for yourself...

predators.

Yet, few people are aware of the hundreds of modern accounts on record, Ken Gerhard whereby otherwise ordinary people have claimed to have, had actual physical encounters with these terrifying creatures. While that particular revelation-Center for Fortean Zoology tion may sound absurd to the average person, there is a growing body of Author & TV Personality evidence that supports the very real possibility that there may in fact be something tangible behind the stories.

March 29, 2016

Who better to investigate this important mystery than Ron Murphy, a passionate veteran researcher of strange, anomalous phenomena including the metaphysical and cryptozoology? The fact that Ron is widely acknowledged as a leading expert on fairy lore puts him in prime position to

dissect the fairy's mythical and seemingly magical, forest dwelling counterpart – the werewolf.

In “On Dogman: Tracking the Werewolf through History,” Murphy takes a broad look at a complex and multifaceted subject, by examining the monster's historical, sociological, psychological and even symbolic/spiritual significance. The result is a thoroughly intriguing, entertaining and intellectual work that provides well-reasoned perspective, as the author reveals everything you ever wanted to know about these lupine beasts through the ages.

edit or's pref ace

I'm by nature a creature of the night. There's something about the dark-informs our daily lives and shapes us in ways we often don't even realize. On ness that opens up my consciousness and I think more clearly. Ideas flow.

Dogman is a scholarly telling of the history of these tales of laced with Ron Art coalesces. It's well after midnight as I type these very words.

Murphy's sharp analysis and witty commentary. That, to me, is the heart On most nights as a teen I'd stay up late tuning the rabbit ears finding the of the book. When I first heard of his plans to write this series I scoffed few programs that were on the air after most stations ended their broadcast silently about the idea. Most books on the subject of the supernatural are day. One such was *Sightings*. Twenty years on, I still get a little knot in my more ghost story rather than anthropological document. Now, after reading stomach sometimes when I take out the trash and looking up into the black the finished work I'm proud to write the forward for what is likely to be the sky above.

standard textbook for werewolf mythology. Consider me a changed man.

At heart, I'm a rationalist. I don't believe aliens are going to swoop down Don't despair, true believers - Ron is there for you, too. His easy specula-and snatch me up. When you consider the distances and scale of the costive style weaves the research together and if you've read any of Murphy's mos,

I doubt aliens have ever visited our planet. I'm as skeptical as they other works, then you know he's a tried and true crypto-hunter. He ties come but I still get that feeling of dread every so often.

these myths and legends into a concluding chapter exploring the present day evidence for creatures matching the descriptions of the legendary werewolf.

I'm sure there are undiscovered mundane lifeforms hiding in remote corners of the world, but werewolves? I'd have to see the scientific evidence So lock your doors and windows, keep your silver bullets handy, and settle - live specimens, DNA tests, studies on the mechanism of mammalian meta-in to read about the true creatures of the night.

morphosis. It doesn't seem possible in the scientific realm.

And yet these stories exist. To me that's the fascinating part. Transforma-Dave Cavill tion is seemingly something from deep in our lizard brains. These myths and graphic artist and editor legends came from somewhere. Early on these tales of werewolves, totems, Camonica Books spirit animals and the rest had a literal meaning for the people telling stories and attempting an explanation of their world. We use them today as escapist entertainment, or maybe as a metaphor for modern society. They'll never entirely go away. No matter how much we rationalize the world, there's always going to be a part of us that sees monsters in the darkness.

This book explores that evolution of the werewolf story from its beginnings on some of the earliest known cave paintings to the present day. Folklore





ON DOGMAN

Introduction

Even a man who is pure in heart,

And says his prayers by night

May become a Wolf when the Wolfbane blooms

And the autumn Moon is bright

The very thought of a physical and mental transformation from an intelligent human state of being to that of a bestial, instinctual animal driven by predatory urges has always fascinated and frightened me. The above quote, taken from the classic 1941 Universal Pictures film, *The Wolfman*, haunts me to this day. Although this poetic piece is a complete work of fiction, written by screenwriter Curt Siodmak, it encapsulates the nightmare of what it means to be a werewolf. The act of “becoming,” that hellish shift from one physical shape to another, takes away our free will. Reason surrenders to an animalistic disposition and bestial compulsions. The civilized becomes the uncivilized. Even, as the famous saying above suggests, a man who is a good man, even a religious man, still will succumb to the ravenous predations of the wolf when his form changes. Such an afflicted person is subject to the whims of nature, unable to escape its control, deprived of our own human consciousness.

This idea has been summarized into the notion of the dogman, an animal which straddles the world of both the intelligent man and the devouring beast. And it is this creature, this dogman, that we will focus on in this book.

But what is this creature? Is it a shapeshifter, a being capable of changing its form either consciously or involuntarily? Could it be a cryptid, a flesh and blood animal whose elusive instincts preserve it from our world?

Maybe it 13







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is a remnant species of a large canid from the Pleistocene, embedded in the Sherry on his seemingly endless quest to prove the veracity of the bigfoot last vestiges of wilderness left on this earth, rarely seen by human eyes. Until phenomena. Mr. Sherry was an elderly man, but in no way fragile. He was it is on the hunt, that is, and its path crosses those of the human domain. Or light on his feet and his eyes had a childish sparkle that was immediately maybe the dogman is a psychological phenomenon, and the creature lives inviting. He knew nothing about the cryptid world until one fateful incident; he had been out fishing in the evening in 1987 and had a very strange encounter with a bigfoot-type creature. He devoted the rest of his twilight years setting out to prove to the incredulous that he actually saw the creature, crisscrossing the mountainous range of the Chestnut Ridge in Western Pennsylvania in his quest to obtain conclusive evidence proving the creature's existence.

According to Mr. Sherry, he had many more encounters with strange creatures that prowled the Laurel Highlands. It was in a small clearing in a very wooded area that we stopped to take a breather during our hike. He told me that there were two types of bigfoot creatures out there that he had witnessed. The one kind was the stereotypical mountain giant, a vegetarian, harmless and shy. Then he took a raspy breath and his lucid eyes met mine with a steady intensity. Then he told me about the other kind of "bigfoot."

Mr. Sherry said that there was another type of hairy biped stalking the forest ridges of Pennsylvania. He said it was gracile compared to the robust bigfoot, thinner and elongated. He said that its face wasn't apelike; indeed,

its face protruded in a type of muzzle. And the last thing he told me raised goosebumps. Mr. Sherry claimed that this creature ate meat and obtained it by hunting in packs. Before I had any working knowledge of the dogman, I had a bigfoot investigator relate his encounter with a creature that immediately put me in mind of a werewolf. This was a revelation, and from that *In Swedish prehistory, the Vendel Period (550-790) comes between the Migra-time onward I kept an open mind regarding what exactly was being seen in tion Period and the Viking Age. Here we can plainly see a spear-wielding war-the woods. And my interest in the lore of the dogman began.*

rior assuming the characteristics of a wolf, presumably before a battle. The other The dogman is a creature that is a universal figure in many world cultures.

*ÀJXUHLVDELWPRUHSUREOHPDWLF3RVVLEO\DEXOOPDQWKLVD
FFRPSDQ\LQJSHUVRQ*

It is a curious combination of man and beast. Although the word “dog-appears much more animalistic. This relief may well illustrate the difference be-man” is probably somewhat older in origin than the 1987 prank played by

*WZHHQWKHSV\FKRORJLFDOWUDQVIRUPDWLRQVHHQLQWKHZR
OIÀJXUHRQWKHULJKWDQG*

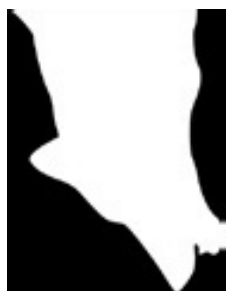
a Michigan radio station to parody sightings of such a creature, the notion the physical transformation evident in the warrior on the left.

of a man-dog or man-wolf is quite ancient. The name, dogman, like bigfoot, in the grey matter of our cerebral cortex, stalking our collective imaginations caught on and is now a convenient term to refer to any unexplained canid since the beginning of human thought? These are some of the issues we will creature. But to get to the source of what we are dealing with in this book, examine as we track this creature throughout history.

we must harken back to the time of the ancients, who, interestingly enough, I was first introduced to this creature we call the dogman in the spring of reported nearly the same beings which eyewitnesses purportedly see to this

1999. I was privileged to accompany an irascible investigator named Sam every day. For the purpose of this study, and to be all-encompassing, I use the 14

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ingrained in our popular culture, this is the perfect starting point to contemplate in our quest for the dogman as we lace up our boot and set out to look for this canid cryptid.

Our word werewolf comes to us from a late Old English word werewulf, a compound of were, an antiquated word for “man,” and wulf, from which, of course, we get our word for “wolf”. Old Norse had the related term, varúlfur, but because of the prominence of werewolves in Norse mythology, there were alternative terms such as ulfhéðinn, translating as “one in wolf-skin,” referring to a person or to a group’s totemistic or cultic adoption of a wolf’s savage nature to ensure bravery and skill in the heated furnace of battle rather than in an actual physical transformation. But that is not to say the Norse did not believe such a corporeal change was possible. Indeed, the varúlfur, the werewolf of the culture from which the Vikings arose, was seen as the epitome of the warrior, abandoning any trace of humanity to prove himself in combat.

This identification is made clear in the figure of the berserkr, who at times, particularly in the earlier sources, was said to use an animal-hide in order

to induce his animalistic rage. Using the pelt as a magic talisman, the person was believed to assume the identity of the animal hide that he wore. However, as it were, he could also “change his hide” in battle without the use of the conduit of a physical skin. In essence, the warrior could shapeshift. This transformation poses deep psychological questions when attempting to quantify the transformation of the berserker. Was this warrior-class actually transforming physically or was the change occurring in the mind through the use of hallucinogenic drugs? Whatever the reality of the transformation, these berserkers were seen as something to be feared when encountered on the battlefields of the Dark Ages.

The term lycanthropy, referring both to the ability to transform oneself into a wolf and also encompassing the act of so doing, comes from the ancient Greek construction of the words for “wolf” and “human”. The word does occur rarely in ancient Greek Late Antiquity sources, but only in the context of clinical lycanthropy described by the renowned physician Galen, who uses the term as a medical diagnosis in describing a patient who had the ravenous more than a culture Rorschach test, an ink blotch that we interpret through cul-appetite and other bestial qualities of a wolf. So to Galen, who died in the early tural bias?

days of the 3rd century CE, the werewolf existed in the mind of the afflicted.

However, the Greek word evolves to include a much more traditional sense term “dogman” synonymously with other creatures considered more animal in the Byzantine era, where it is used in the 10th-century compendium known in appearance. The hellhound, for instance, is reported to be more canid as the Suda, which is basically an encyclopedia that attempts to encapsulate the than, say, the more human-like werewolves. And because the werewolf is so history of the world. The use of this Greek-derived term, lycanthropy, occurs 16



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in English beginning in the later 16th century. Interestingly, lycanthropy was also seen as an ailment of the mind and not a physical characteristic of change.

First recorded 1584 in The Discoverie of Witchcraft, by Reginald Scot, who argued against the reality of werewolves, the term is used thusly:

“Lycanthro-pia is a disease, and not a transformation.” Like his predecessor Galen, Scot seems to be relying on the term to diagnosis clinical lycanthropy, the type of Shapeshifters and

insanity where the patient imagines transformation into a wolf. The use of lycanthropy for describing actual shape-shifting is used much later, introduced around the year 1830.

the Dawn of Humanity

So what is going on here? Is it all in our minds? As a researcher, I find it very difficult to imagine that nearly 40,000 years of reported man-beasts is simply a mass hallucination. I assert that indeed the mind constructs the world To understand the wolf, we must first endeavor to understand and at-tempt to comprehend the man. When tracking such an enigma that is the the world that demands research. And that is what I am undertaking with you, dogman, we need to start at the beginning, when the human mind attempted the reader.

to grasp and understand the mysterious elements of the natural world. Un-This book is not a litany of regurgitated sightings from around the world.

derstandably, to ancient man, the world was fraught with dangers. Outside Indeed, there are many books out there that are little more than catalogues of the protective glow of the communal fire, there existed all manner of real first person reports. Any web search will yield a multitude of werewolf tales.

and imagined creatures lurking in the shadows, looking for an easy meal that No, this book is intended to be a survey of the possible explanations for what walked on two feet. Here is where the very concept of “things that go bump has been reported and encountered since before the dawn of recorded his-in the night” originated. There, in the wavering orange glow that leaked out tory. Because there are no definite explanations for the subject matter of this into the night, is where the dogman began to stalk our collective imagination.

book, we are left with far more questions than answers. And that is okay. We If you are a first-time reader of my books, you will soon discover that I must ask questions in order to uncover the facts. That is simply good research.

am a Jungian Structuralist researcher who focuses on the history behind the And it is also good science. No one is an expert in this field. We don't know myths and legends of the world and how this shared folklore shapes our what this animal we call a dogman is; we aren't even sure it actually exists! But understanding of our place in the world. That being said, I am in no way we shall endeavor to follow any lead we get in our quest to uncover the truth implying that unknown creatures do not exist outside of folklore; in fact, as behind the myth and legends associated with this creature.

a student of cryptozoology for over two decades, I assure you that in various The dogman has left behind tracks that leave impressions in our mind and places around the planet, such as in the world's vast oceans, uncatalogued in our world, and it is this trail that we shall follow throughout history, cover-creatures most certainly do exist undetected. So simply because I take a in the vast distances of time and space within the convenient framework of rather stringent and skeptical scientific approach to analyzing historical ac-this book. Sometimes it will seem as if we are hot on this enigmatic creature's counts and eyewitness reports does not mean that I have an impermeable heels, only to eventually lose the trail. Other times we will be investigating far barrier against all things paranormal. Indeed, I have been researching the flung theories and pick up the scent yet again. But, needless to say, this hunt unconventional subject of faerie lore for nearly 15 years and am consid-shall be an adventure. The moon is full, the air still and silent. A howl rises in ered a world expert on the subject. A subject within, I must point out, I the dark, shadowy distance. It is guttural and immediately strikes primal fear find considerable veracity. However, if you were indeed fortunate enough into the very soul. But we must set out after this beast, we must uncover the to have read previous books of mine on the subject of cryptids, I must offer truth behind the legends. We must find out what makes up the dogman.

a refresher course on the encompassing concept of structuralism. It explains 18



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*many elements that is intrinsically human within the cultures around the is
a closed, hereditary component rather than the open, diverse factor essen-*

world and allows us to research creatures like the dogman much more comfortably to the alliance theory. This will all come nicely together within this very completely. So, without further ado, here is structuralism in a convenient, easily chapter, trust me.

digestible nutshell.

Okay. Deep breath. Let us continue.

In sociology, anthropology and linguistics, structuralism is the methodology. In the end, Levi-Strauss maintained that fundamental structures of the human mind contend that the elements of cohesive human culture must be formed by the “deep grammar” of society. Moreover, this universal understanding in terms of their relationship to a larger, all-encompassing structural understanding originates in the mind and operates in people unconsciously.

structure. This discipline endeavors to uncover the structures that underlie all the things we are essentially hard-wired for belief in certain archetypal motifs. The things that we humans do, the things we think, what we perceive, and what the dogman, it seems, is something hard-wired within us. One must ask themselves why do we believe in a beast that blends man and animal. Because,

“the belief that phenomena of human life are not intelligible except through their interrelations. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture.” Dogman images and folklore exist across time and space, not limited to only a physical truth, it had meaning that transcended human existence to a particular place or culture. My question is why? As a researcher, that is the reason.

is the reason I study the paranormal world through the multi-disciplinary lens of structuralism.

Now we come to the next component in studying the reality behind the nature of the dogman and its relationship to the civilized world of the human. According to structural theory in anthropology, and social anthropology man and its link to the natural world of the animal. And I must introduce in particular, meaning is produced and reproduced within a culture through yet another term. Behaviorism is a systematic approach to the understanding various practices, phenomena and activities that reinforces the significance of human and animal behavior. It assumes that the behavior of a human or ritual. A structuralistic approach may study pertinent societal activities such animal is a consequence of that individual's history, including reinforcement as ceremonies and religious rites to discover the deep structures by which and punishment meted out to the person or thing, together with the individual-meaning is produced and reproduced within the culture. In the 1950s, the individual's current motivational state and controlling stimuli. Although behaviorists great Structuralist thinker, Lévi-Strauss, analyzed cultural phenomena from generally accept the important role of inheritance in determining behavior, around the word, studying "kinship (the alliance theory and the incest taboos) focus primarily on environmental factors. And, at the place we shall see," mythology, and even something as mundane yet ubiquitous as food commence at the very beginning of our study, the world of the dogman and preparation. Moreover, Lévi-Strauss included this in his conceptualization the world of the human was one in the same.

of the universal structures of the mind, which he held to operate based on pairs of what is referred to as "binary oppositions" such as civilized-uncivilized. Early man knew instinctually that he was intrinsically connected with the civilized, male-female, culture-nature, cooked-raw, and even theorized on our land and with every creature living around him, but in that large creative view of women from the scrutiny as whether they were taboo, meaning, for brain, he also knew quite well that he was separated from all other lifeforms.

whatever reason, that they were untouchable, or whether they were merited. Now, when dealing with research into the paranormal, we must dig deeply as marriage material. This theory was influenced further by another scholar into the sands of time and attempt to uncover what is human

imagination by the name of Marcel Mauss, who had written extensively on gift-exchange and what may have been an actual creature encounter or event. Many times systems throughout the world's cultures. Based on the theories of Mauss, these lines blur in a dreamlike state that we are still attempting to unravel to for instance, Lévi-Strauss argued that kinship systems are based on the ex-this very day. But at least in the artistic mind of primitive man there was the change of women between groups, a position known as "alliance theory," as concept of changing from one form into another that was illustrated on cave opposed to the "descent"-based theory. Decent-based theory implies there walls. This idea is known as therianthropy.

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Therianthropy is the term used to denote the ability of a human being to metamorphose into animals by means of shapeshifting. The term “therianthropy” comes from the Greek theríon, meaning “wild animal” or “beast”

(implicitly mammalian); and DQWKUzSRV, meaning “human being,” the same root from which we get the term anthropology, or the study of man. Therianthropy is used in studying the cultural anthropology of primitive societies to refer to animal transformation folklore. This is an important concept in our study of the dogman, both past and present. But whether this transformation is real or imagined, we do find concrete evidence in ancient cultures of this act of shapeshifting. The most concrete illustration of this belief is found in one enigmatic cave rendering.

I maintain that the vivid cave drawings found at Les Trois Frères in France depict ancient beliefs in the concept of therianthropy. One such image in particular, now known as “The Sorcerer,” is found within the cavern grotto named “The Sanctuary.”

This beast appears to be the transformation of a man into a beast. Although not a wolf, this cave painting illustrates the concept of transformation. One can see the human just below the surface of this Cervidae. The feet are not hooved, and the forelimbs are more hands than a naturalistic representation of an animal. Again, consider the large phallus seen under the tail. As the power of sexuality played a role in animal life as well as in the stratified organization of the lives of hunter/gatherers, so too does this therianthrope display the potent attribute employed to gain power and control

“THE SORCERER” - TROIS-FRÈRES CAVERN, FRANCE

over the group.

This beast appears to be the transformation of a man into a beast. Although not a This work of art was made around 13,000 BC, in the period of the Upper wolf, this cave painting illustrates the concept of transformation. One can see the Paleolithic. The Upper Paleolithic has the earliest known

evidence of orga-human just below the surface of this Cervidae. The feet are not hooved, and the nized settlements, in the form of campsites, some even discovered with stor-forelimbs are more hands than a naturalistic representation of an animal. Again, consider the large phallus seen under the tail. As the power of sexuality played a age pits. Artistic work blossomed in this period, with cave painting, petro-
UROHLQDQLPDOOLIHVDVZHOODVLQWKHVDWDLÀHGRUJDQL]
DWLRQRWKHOLYHVRIKXQWHU

glyphs, and carvings and engravings on bone and ivory. The first evidence gatherers, so too does this therianthrope display the potent attribute employed to of human fishing is also noted, evidenced by finely crafted hooks. The new gain power and control over the group.

technology developed in this period generated a population explosion of The last and deepest of the Chauvet Cave Chambers in the Les Trois modern humans which is believed to have led to the extinction of the Ne-Frères cave system, known as the Salle du Fond, is where we encounter the anderthals. Animal domestication was developing, and sheep were kept as Sorcerer. Also present in this chamber is the drawing of the iconic Venus stock. Humans had crossed the Bering Land Bridge and migrated to the fertility figure. From the ceiling of the chamber, which rises to a height of 20

New World. Settlements have been uncovered in North and South America feet, there is a limestone stalactite that dips to just over 3 and a half inches off contemporaneous with this time period. And it is in this period that we find the floor of the cave. It is on this hanging piece of limestone that the Sorcer-the creation of the Sorcerer.

er and the accompanying Venus is drawn in black charcoal. The black pubic 22



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triangle of the Venus is at human eye level and seems to be the subject of the presides over all the animals, collected there in incredible num-entire composition. This area is highlighted, shaded in with black pigment.

EHUVDQGRIWHQLQDWHUULEO\WDQJOHGPDVV>7KH6RUFHUH
U·V@KHDG

The white vulva crease appears to have been added later with a pointed tool, is full face with round eyes with pupils, between the eyes runs a which has an added symbolism in and of itself. The Venus is stylized, her line for the nose, ending in a little arch. The pricked ears are those disproportionate anatomical features characteristic of other Venus images of a Stag. From a blacked painted band across the forehead rise found throughout Europe at this period. But oddly this Venus is not an iso-two big thick antlers with no frontal tines but with a single short lated icon, a figure separated and spotlighted for veneration. To the left of time, fairly high above the base of each branch, bending left. This this Venus are two felines, a mammoth, and a small musk ox. To the right of

ÀJXUHKDVQRPRXWKEXWDYHU\ORQJEHDUGFXWLQOLQHVDQGI
DOOLQJ

the Venus is the “Sorcerer.” They have a relationship. It is humanity in the
RQWKHFKHVW7KHPDOHVH[HPSKDV L]HGEXWQRWHUHFWSRLQ
WLQJ

midst of a wild world, a world of natural forces that the Sorcerer attempts to backwards but well developed, is inserted under the bushy tail of control and manipulate. Here, in this cave, the human form is transformed
D:ROIRU+RUVHZLWKDOLWWOHXWIDWWKHHQG6XFKLVWKH«À
JXUH

into that of an animal, with the Venus serving as the grounding element. It is considered to be the most important in the cavern and the Spirit a strange scene, sexual and visceral. It is an appropriate launching point for controlling the multiplication of game and hunting expeditions.”

our study on the werewolf.

The figure of the Sorcerer is actually a conglomeration of various animals.

The image of this charcoal shapeshifter, which its discoverer, Henri The figure’s actual significance is unknown, but it is usually interpreted, as

Breuil, made famous in 1920, has been variously interpreted as some kind of its discoverer labeled it, as some kind of great spirit or master of animals.

of great spirit or master of animals, or a shaman performing a ritual to ensure good hunting. It controls the animals because it is made up of various animals, a classic example of a fetish at work. Whatever its original meaning to the prehistoric cultural milieu to which it belonged, it is generally agreed that this Sorcerer was a cult ration may be indicative of the practice of magical ceremonies in the cave object of great significance to the people who used the cave.

Sympathetic magic, also considering single prominent human figure is unusual in the magic, also known as imitative magic, is a type of magic based on imitation cave paintings of the Upper Paleolithic, where the great majority of representations are of animals. Imitation involves the use of things such as effigies or representations of animals. And it is odd that this image involves the act of fetishes to affect the environment or the practitioner's themselves. Wearing shapeshifting.

an animal hide to assume that animal's characteristics is imitation. A fetish Shapeshifting is an act found within the religion of shamanism. It is a practice that involves a practitioner, known as the shaman, reaching altered states of consciousness in order to perceive and interact with the spirit world and a link between the doll and the person the hair came from so whatever happens through these transcendental energies into this world. A shaman is a person to whom the doll will also happen on the person.

Correspondence is based on the idea that one can influence something based on its relationship or malevolent spirits, who typically enters into a trance state to influence the resemblance to another thing. A rhino's horn must be good for impotence in the natural world either to heal illness or injury, possibly related to hunting, or because of its virile shape is an example of correspondence. These thoughts to ensure success in the hunt. Among the approximately 100 painted caves made up the world of ritual and reality in early culture and still has some of Europe, a handful have enigmatic paintings of human-animal composites, bearing even to this very day. This

cave in France contained so many im-or therianthropes. The extreme rarity of the images and the fact that they ages that it is believed it must be a sacred space. Reprinted in the work, Four depict human beings or human-like entities also suggest their unique impor-Hundred Centuries of Cave Art, which was translated by Mary E. Boyle in tance. Scholars have interpreted the images variously as sorcerers, mythic 1952, Breuil wrote:

ancestors, gods, and human hunters dressed in animal skins; however, it is

)LUVWRIDOOWKH¶*RG·ÀUVWFDOOHGWKH¶6RUFHUHU·>LVWK
H@RQO\ÀJ-highly likely that therianthropic paintings depict shamans in altered states ure painted in black of all those engravings in the Sanctuary...he within a trance.

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I must point out, however, that it seems odd that the Sorcerer was created many academics. That period is known as the Younger Dryas Period.

at a time when settlements were occurring and animal husbandry was at its inception. At a period marked by human migration throughout the world The Younger Dryas, which is a short period seldom recognized for its and localized stability, this artwork referred to as the Sorcerer seems some-importance by scholars, stretched from around 12,900 to 11,700 years ago.

what primitive. Was it indeed a conduit through which a shaman achieved The Younger Dryas is named after an alpine-tundra flower indicative of gla-communion with the natural world, invoking the spirits of animals to ensure cial periods. This narrow phase represented a sharp decline in temperature a successful hunt? Or could this piece of art indeed be the work of a sha-over most of the northern hemisphere, at the end of the Pleistocene epoch, man, but instead of trying to interact with the natural world it served as a immediately preceding the current warmer Holocene. It was the most recent kind of protection against it. Is the Sorcerer actually a totem of protection and longest of several interruptions to the gradual

warming of the Earth's against the perceived shapeshifters who prowled about the cave, forcing the climate since the severe Last Glacial Maximum, a period that ran between artist deeper into the cavernous depths to escape its ceaseless predations?

27,000 to 24,000 years BC. The change was relatively sudden, taking place That is a question we may never have an answer to.

in decades, and resulted in a decline of nearly 11 degrees Fahrenheit. Although the exact cause for this environmental change is uncertain, a meteor Now let me put this all together. The famous scholar, Robert Eisler, has impact may be responsible for the sudden climatic disruption. Whatever the stated that the idea of the werewolf is based on a rather new anthropological cause, this dramatic decline in temperature instigated the advance of glaciers theory concerning a link connecting sadism, masochism, and lycanthropy.

and ushered in much drier conditions over much of the temperate northern Eisler theorized that humans were not always carnivorous predators or, for hemisphere. The world that we humans had settled into was now in a state that matter, even aggressive creatures. Eisler theorizes that human were liv- of unprecedented upheaval.

ing more like peaceful primates, who occupied their days foraging for fruits and vegetables. He envisioned a utopian vegetarian lifestyle free from the In an article published in the scholarly review, Science, farming was be- territorial boundaries which inevitably lead to war. This statement seems lieved to have been developed around 11,000 BC, after the devastation of quite plausible. After all, we are a rather unique species that lacks sharp kill-the Younger Dryas began to lose its grip on humanity's evolutionary devel-ing teeth and vicious claws. We cannot pursue fast-moving game on our legs.

opment. However, I maintain that farming began much earlier, with some We are born helpless into the world and need care for many years before crops, such as oats, being farmed to as early as 31,000 BC. And there is we can become productive members of a society. We must clothe ourselves

mainstream scholarship which backs up my hypotheses, with Marta Lippi from the elements or succumb to the very environment that sustains us.

publishing a paper concerning the archaeological find of rather convincIn short, we are not naturally outfitted outwardly to be apex predators and ing evidence of oat farming dating back to as early as 32,600 BC! And why we must care for others and live communally to ensure the survival of our shouldn't farming have taken place at this period in time that seems quite species. Indeed, men and women have an equal stake in this endeavor to faded with age and nearly impossible to read? According to Mark Stoneking continue the human race. In this worldview, our success is not based upon and Himla Soodyall, in their article entitled "Human Evolution and the Mi-brute strength but on resolute intelligence. Because of this egalitarian life-tochondrial Genome," which was published in Current Opinion in Genetics way, sexual violence, in Eisler's learned opinion, was non-existent due to

& Development, the figure recognizable as modern man can be traced back shared status. No one had to impose themselves on anyone because the to 200,000 years ago. These were people, with the same sized brain as we group was equally responsible for subsistence.

have, the same fears and desires, the same emotions. Knowing that, why wouldn't agricultural evidence have been uncovered 32,000 years ago? Not However, this ideal existence apparently ended with a drastic and quite only agriculture, but truly any legacy of what is deemed uniquely human may sudden climatic change. Eisler theorizes that the change came about due well have extended back to the birth of the modern man. We may only have to the coming of an Ice Age, putting his timeframe back to a period when to open our eyes and look. But sometimes opening one's eyes require the humans were still without organized culture. Nonetheless, I maintain that proverbial history books to be rewritten, and that revision is quite resisted this period could quite easily be related to a much later time overlooked by





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by the mainstream sciences. But to continue, agriculture denoted organizing factor in human development, houses would have been constructed around fields and near pastures where the first attempts at animal domestication, and humans that organize form societies from which culture invariably flows. I suggest quite strongly that many of our cultural motifs concerning cation were occurring.

heroes and lost civilizations arose from the time of the Younger Dryas.

Now, with the advent of the Younger Dryas period and its ushering in of a Because this epoch was so sudden and because it lasted for such a short nearly instantaneous destructive cold, planting conditions would have been time, the transmission of information via the storyteller would have told impossible over much of the western hemisphere. Towns, many of them about organized family units, possibly behind imposing protective walls. In quite large like the one illustrated by the discovery in Russia, would have fact, we find such a site, in the Caucasus mountains of Russia, where very necessarily been abandoned as crops failed and we regressed into a hunter/

imposing 25,000-year-old stone buildings constructed of expertly dressed gather culture. Life was now decentralized. Imagine a nomadic group, may-stones—referred to by the archaeological term “cyclopic”—represent the pre-be a century removed from an agrarian lifestyle, stumbling upon the ruins of historic architecture of the culture that seemingly thrived in this area.

a village or town within this period of the Younger Dryas. They could only have naturally assumed that a lost race had built it. And, essentially, a lost race did build it, supplanted by the elements. Thus legends were born. To survive, mankind in the midst of the Younger Dryas had to find new food sources. The Younger Dryas turned forest belts into tundra. A shift had to be made from a vegetarian diet to one that consisted of game animals. The change in climate also meant the need for better body covering. Therefore, animal hides and fur clothing was utilized, the innocence of nudity had to be concealed with the harshness of killing an animal and tearing its hide from its body. A transformation in the human psyche was developing.

To obtain this new food source and to secure the materials necessary to make clothing to ward off the killing cold, humankind had to adapt, hunting in packs like wolves to increase their collective chances of survival.

This transformation left a scar, according to Eisler, on mankind’s collective unconscious. We had to leave much of our humanity behind, becoming animal-like, in order to simply survive in this new world that fractured our cultural evolution. As we switched from a stabilized society into a more chaotic and dangerous hunter/gather nomadic group, we became more like the pack animals we were emulating. At the dawn of this new predatory way of life, before we as a race conquered the world, we were at the mercy

DOLMEN OF SA COVECCADA - SARDINIA, ITALY

of nature. We were not protected by the blockhouses or the walls of orga-I bet the Big Bad Wolf wouldn’t be able to blow this imposing megalithic struc-nized towns. We did not know when our next meal would come because

*WXUHGRZQ,QGHHGWKLVLVQRWEHLQJIDFWLRLRXV6XFKIRUWLA
HGVWUXFWXUHVDDWWHVWWR*

the dangers of this particular period. Not only were the predatory animals the the rhythm of the growing season was knocked out of beat. No, in order to

*RQO\FRQFHUQIRUVXFKSURWHFWLYHHGLÀFHVVXFKPHDVXUHV
WDNHQDWHQVXULQJVDIHW*

survive we had to leave the building blocks of civilization behind and follow undoubtedly was meant to deter human attacks as well.

the massive game animals into their harsh and ultimately unforgiving world.

A world of dangerous uncertainty.

*Moreover, over 3,000 of these megaliths have been discovered, denoting Now, without any talons or teeth and with finite strength, we became prey a high level of organization and skill in building. Because agriculture is a sta-
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as we followed the herds deeper into the unknown fog of the horizon. We Instinct without reason will drive a man to do monstrous deeds. If food had to hunt in packs, we had to communicate in bestial noises to avoid de-is scarce, often the act of devouring your own kind occurs out of a primal tection as we strategized our next move as we stalked our wary prey. We had necessity. As far as the act of cannibalism, these ancient fur wearing tribes lost a big piece of our humanity and took a few steps back in the progress undoubtedly had to become opportunistic scavengers in order to survive the of our species. A devolution of sorts occurred during the Younger Dryas.

harsh climatic period of the Younger Dryas. As the wolves were known to The wall around the town no longer marked the demarcation between “us”

dig up fresh graves to eat the flesh of the newly dead, undoubtedly packs of and “them.” Out of necessity, we had to step out into that world. And in that early man would indeed have to stoop to this level; deranged in the depths world is where we find elements of the dogman slowly coming to the

surface of hunger, without hesitation many of these starved people would resort to of our collective unconscious.

such an act when they came upon a cemetery outside of an organized village.

I do not intend to say that the Younger Dryas was the turning point in Through time, the dogman has been connected with the realm of the dead, human evolution where the bestial came out in us. Make no mistake, our from the time of the Ice Ages through Anubis and the Egyptian culture up initial hunting lifestyle provided an opportunity to develop and exploit land until the sightings of dogmen around Indian burial mounds in the United States. This image of the wolf scavenging the refuse of humanity is part of our collective unconscious and continues to this day. And here is where keep our big brains fueled. But this developmental era was in the ancient structuralism truly elucidates this situation. This new fur-clad culture of violence past at the time of the Younger Dryas. Now, humanity was forced to return hence would have moved, following the herds, possibly coming into contact to its nearly forgotten lifeways, ripped from the comfort of its organized village with southern human groups who were able to maintain a semblance of the villages and the safety and reliability of its farming. The Younger Dryas threw peaceability of the agricultural way of life, possibly even reestablishing the art humanity back out into the world from which it had escaped.

of farming that many mainstream scholars view as the advent of basic farming rather than its renaissance. Imagine a southern tribe with some form of Society now had to restructure itself under these new conditions imposed society, some form of civilization, meeting the invasion of what appeared to on it. Eisler contends that this pack system utilized to hunt introduced other be animals that walked in the shape of men, that stole and raped the women facets of the bestial into our culture as well. In his Man into Wolf, published and even the men. Make no mistake about it, the violence of sex was used in 1948, Robert Eisler tried to cast the Indo-

European tribal names meaning to establish control and demonstrate dominance over the subjugated. This

“wolf” or “wolf-men” in terms of “the European transition from fruit gather-notion persists to this very day in our werewolf lore. How does one kill a ing to predatory hunting.” One such of this new cultural arrangement was werewolf? By shooting a bullet out of a long phallic barrel and having that the need to fight within its own society to secure pack leaders. This indeed bullet penetrate into the body of the werewolf. This may sound quite Freud-mirrors the chaotic world of the animal. The civilized has become the un-ian at first, but the big bad wolf is destroyed when our culture penetrates civilized. Even the view of women took a drastic turn. In a hunting culture, it. And how does one become a werewolf? It is transmitted through direct their importance was based more on a barter mentality rather than on intrin-physical contact. Ponder that.

sic worth. Value was now placed on the female as if she were chattel. As is evident in the animal world, violence was necessary to even allow for mating, But something else just as terrible may also have occurred when these the dominate male controlling access to the female. But this control by the cultures clashed. Quite possibly, these fur-clad tribes preyed upon humans one or the few over mating rights also has a negative impact on the genetic for food! In the eyes of the tribes of the Younger Dryas, there would have nature of a particular group. To introduce various genes into the depleting been no difference between the wolves who would haunt the dark and these gene pools of these nomadic hunting groups and to gain the spoils of other furred humans that were even more bestial in their intelligent predations.

group’s hunts, a crises occurred that shifted the human conscious from a Moreover, in the eyes of the perpetrators, there may have been little or no peaceable society to a bestial pack of roaming animals led by instinct rather difference either. It may well have been believed, even at this juncture in than intellect.

history, that donning the skins of an animal allowed the wearer to appropri-
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*ate that animal into himself. Like the berserkers in the age of the Vikings,
bination of the corporeal and incorporeal. It existed and has left its tracks*

these eaters of the dead and the living may have seen themselves as trans-behind. Let us follow them onward, shall we?

formed into something other than themselves. This is referred to as “zoanthropy,” meaning the mental state of believing that one has transformed into an animal without the actual metamorphosis. As well as providing needed strength and stamina to carry out such actions, this imagined transformation psychologically allowed the perpetrators to separate his humanity from the inhuman deeds he was committing. It was in these cultural clashes where the myths and legends of folklore were born. And this may indeed be the first encounter with the dogman.

It would be amiss of me to suggest that all mythological motifs arose from the time of the Younger Dryas. But rediscovered towns would undoubtedly have been seen in the same way we would perceive the discovery of the ruins of Atlantis. And yes, it is in these formative periods of culture, that the heroes waged war against the dark forces of the unknown. And I can assure you that sometime in the past 15,000 years a chieftain rose up against the animal clad marauders to protect his people and in this clash a hero killed what would be considered a werewolf. And this tale, told and retold, provides us with a cultural basis on how we view the civilized and the uncivilized, the man and the wolf.

That being said, not every instance of a dogman witnessed in antiquity must necessarily be an incident involving fur-wearing humans. Remember, this period was the time of the mega fauna, the mammoths and the monstrous ground sloths, the cave bear and the saber-toothed cats. The world did not need vicious human beings to make it unsafe. The dire wolf, a very real predator that was believed to have died out at the end of the Younger Dryas, was a nearly 200lbs efficient predator. Also, the cave hyena, a huge 250lbs carnivore, stalked the landscape until the time of the Younger Dryas.

According to Lynette Summerhill, in her article entitled “Gnawed Bones Tell Tales,” published in ASU Research, contends that the presence of large hyena populations in the Russian Far East may have delayed the human colonization of North America. Certainly these animals, and the various species of wolves that roamed the tundra, were waking nightmares to the humans who inhabited the world alongside these creatures. And it may well

be that remnant populations of these animals still exist in the remote wilderness in various parts of the world today, also fueling the belief in the dogman.

Whatever is the basis of the folklore of the dogman might happen to be, unequivocally this creature existed, rather real or imagined or some com-32

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ripped from its body, hearkening back to a time when end of life scenarios tended to be much more violent. We also now have the implantation into the human mind that there are two versions of oneself in the body, which acts as a mere vessel. When the corporeal form dies, the incorporeal spirit escapes. In essence, the body transforms from one state of being to another.

The Dogman as Psychopomp

As the Sorcerer demonstrated the prehistoric notion of transformation, the dogma of religion also has a very visceral idea of the human ability to trans-Anubis and the Act of Becoming

mute.

The first historical, recognizable figure of a dogman is in the figure of the Egyptian deity known as Anubis. Anubis is the ancient Greek name for the god associated with mummification and the afterlife in the Egyptian religion, As the environment warmed and civilization once again subdued and a psychopomp usually depicted as a canine or a man with a canine head.

tamed the wild tribes and culture supplanted the hunter/gather lifeways, the The Greek Plutarch (c. 40–120 AD) stated that Anubis was the illegitimate dogman did not simply fade out of our collective human memory. The idea son of Nephthys and Osiris, but that he was adopted by Osiris's wife Isis.

of these man-wolves still resonated in the human psyche, a cultural memory For when Isis found out that Osiris loved her sister and had sexu-that was far too terrible to forget. The dogman was still associated with death, al relations with her in mistaking her sister for herself, and when there is no doubt about that, but the dogman went from the bringer of death she saw a proof of it in the form of a garland of clover that he had to the transporter of the soul. No longer was it savage teeth preying upon the left to Nephthys - she was looking for a baby, because Nephthys fringes of humanity, severing the life-force; no, now the dogman became a
DEDQGRQHGLWDWRQFHDIWHULWKDGEHHQERUQIRUIHDURI6H
WKDQG

cultic figure. As the prehistoric shamanistic religions hoped to propitiate the when Isis found the baby helped by the dogs which with great dif-forces of nature, including the wolf, through transcendent ritual, so, too, did
ÀFXOWLHVOHDGKHUWKHUHVKHUHLVHGKLPDQKGHEHFDPHK
HUIXDUG

the Egyptian religion deify a force of nature to assure passage into eternity.
and ally by the name of Anubis.

The man-wolf was somewhat chained by making its likeness essential in its We see the sexual connotation evident in this character, a carryover from ritual; however, as in life, this dogman was still hard to control, and, like a time when sex was seen as a means to subjugate conquered peoples. But death, meeting him was inevitable. Civilization grew to such an extent that something else is present in Plutarch's observation. These dogs described this creature that was once kept on the periphery of humanity now had an were not predators, images of death. No, a domestication has occurred. And integral role within it. The dogman went from predator and was now cast in when something is tamed, it can be controlled. As the natural world was be- the guise of the psychomp. And nowhere was this more obvious than in the ing controlled, to some extent, by civilization, so too was death in the form ancient Egyptian belief system and in the god Anubis.

of the dog-headed Anubis. In later artistic representations, Anubis was often Psychopomps, literally meaning the "guide of souls," are intermediaries

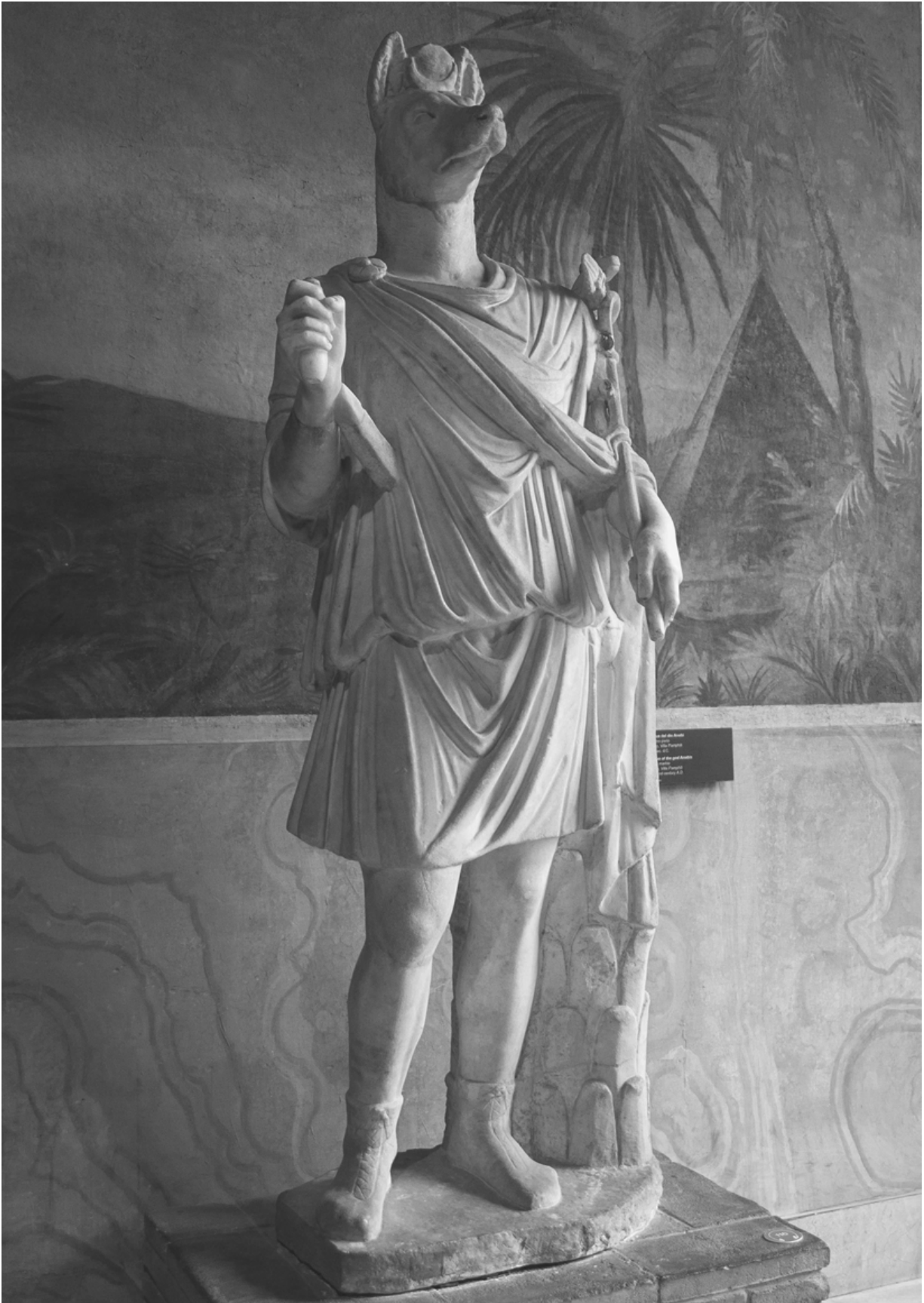
portrayed as a wolf-headed human, according to George Hart in A Dictionary of Egyptian Gods and Goddesses. To add further to the reference to the souls from Earth to the afterlife. As the shaman was the conduit in primitive wolf-man, an extremely rare depiction of this psychopomp in the guise of ceremonial acts, the ritualized religion of Egypt needed priests to intercede the god Anubis illustrates him in a fully human form was uncovered in the tomb of Ramesses II in Abydos, the Egyptian city of the dead.

but simply to ensure safe passage to the afterlife. In Jungian psychology, the Like many ancient Egyptian deities, Anubis assumed different roles in psychopomp is a mediator between the unconscious and conscious realms.

various contexts. Depicted as a protector of graves as early as the First Dynasty. In many instances, a human spirit being taken to the underworld is violently nasty, a period that ranged from 3100 until 2890 BC, you can readily see this 34

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*god is quite ancient in origin. Archeologists once identified the basis of the head of this sacred animal of Anubis on an Egyptian canid, that was known as the golden jackal. However, recent genetic testing seems to suggest quite strongly that the Egyptian animal that was the model for the Anubis-wolf attribute to be the African golden wolf. Although fairly small, weighing in at under forty pounds, this species of wolf is very social. It hunts in packs and communicates in the same howling and yaps that other members of its species employs. The African golden wolf is also a scavenger. It is easy to imagine this wolf scavenging the graves that laid outside of towns in ancient Egypt. This behavior, I feel, was applied as an attribute to Anubis as the psychopomp for the souls of the deceased. In his book, *Early Dynastic Egypt*, Toby Wilkinson maintains that since Predynastic Egypt, when the dead were buried in shallow graves, “jackals” had been strongly associated with cemeteries because they were scavengers which uncovered human bodies and ate their flesh. In the spirit of “fighting like with like,” a “jackal” was chosen to protect the dead, because “a common problem (and cause of concern) must have been the digging up of bodies, shortly after burial, by jackals and other wild dogs which lived on the margins of the*

cultivation.” One of Anubis’ prominent roles was as a god who ushered souls into the afterlife. When we consider the scene of an Egyptian golden wolf digging into the new graves of the dead, it may be quite reassuring if the belief developed that this was a minion of Anubis bearing the soul to eternity rather than a predation on a newly deceased family member. In contrast to the reality of proximity of wolves to graves, Anubis was a protector of graves and cemeteries. Several epithets attached to his name in Egyptian texts and inscriptions referred to that role. One of Anubis’

epithets was *Khenty-imentiu*, which means “foremost of the westerners” and later became the name of a different wolf god. “Foremost of the westerners”

alluded to Anubis’s protective purpose because the dead were usually buried on the west bank of the Nile, this according to the research of George Hart.

Richard H. Wilkinson states in *The Complete Gods and Goddesses of Ancient Egypt*, that Anubis took other names in connection with his funerary role, such as “He who is upon his mountain,” keeping guard over tombs from above, and “Lord of the sacred land,” which designates him as a god of the desert necropolis of Abydos.

But this image of a dogman connected with burials transcends cultures and continents. It is interesting to note that the dogman witnessed in America

STATUE OF HERMANUBIS - VATICAN MUSEUM

was been reported digging into the mounds constructed by various Mound A hybrid of Anubis and the Greek god Hermes Builder cultures or witnessed on reservations around graveyards where their 36



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presence was seen by the tribe as a protective element. This protective spirit Anubis's major cult centers were located at Lycopolis and Cynopolis. Ly-is known in academia as a tutelary spirit. A tutelary is a deity or spirit who copolis is translated as the "City of the Wolf," while the meaning of

Cynopo-is a guardian, patron or protector of a particular place, geographic feature, is the "City of the Dog." Appropriately, at Cynopolis, a burial ground for person, lineage, nation, culture or occupation. A number of Native American dogs is found on the opposite bank of the Nile. As the Egyptian religion can religions have varied systems of zoomorphic tutelary spirits, known as straddled the world of the living and the dead, so too did their view of the

"totems" by anthropologists. A totem is a spirit being, sacred object, or symbol wild and the domesticated, the force of nature and the stabilizing factor of bond that serves as an emblem of a group of people, such as a family, clan, civilization. This dichotomy is personified perfectly in Anubis.

lineage, or tribe. Considering how important tribal alliances were in establishing culture and safety, it is no wonder totems were so imperative.

Guide, despite being one of the most ancient and "one of the most frequent-From very early on, we have this interesting link between these man-like depicted and mentioned gods" in the Egyptian pantheon, Anubis played dogs and the dead. But what is just as remarkable, this association continues almost no role in Egyptian myths. He was relegated to the tombs and to the into modern times. Before the end of the 19th century, the Greeks believed embalming of the dead. His role was not in the creation of the world but in that the corpses of people considered to be werewolves, if not destroyed, the recreation of that life in another world. Anubis was the god of transformation-would return to life in the form of wolves which would stalk battlefields, mation, the shifting from one state of being to another. Fittingly, Anubis was drinking the blood of dying soldiers, according to Ian Woodward, in his depicted in black, a color that symbolized both rebirth and the discoloration 1979 study entitled, *The Werewolf Delusion*. In the same vein, in some rural of the corpse after embalming.

areas of Germany, Poland and Northern France, it was once believed that Anubis is also associated with the minor deity, Wepwawet, who is also people who died in mortal sin came back to life as blood-drinking wolves.

seen as a dogman creature. Wepwawet was portrayed with a dog's head or These "undead" werewolves would return to their human corpse form at in canine form, but with grey or white fur. Like the marauding tribes of the daylight. They were dealt with by decapitation with a spade and exorcism Younger Dryas Period who raided peaceful villages clad in animal skins, by the parish priest. The head would then be thrown into a stream, where Wepwawet initially had a warlike component to his makeup. Even when the weight of its sins was thought to weigh it down. Sometimes, the same considered a jackal, Wepwawet usually was shown with grey, or white fur, methods used to dispose of ordinary vampires would be used. The vampire reflecting his lupine origins. He was depicted dressed as a soldier, as well as was also linked to the werewolf in East European countries, particularly Bul-carrying military equipment such as a mace or a bow. This allusion would in garia, Serbia and Slovenia. In Serbia, the werewolf and vampire are known no way be seen as indecipherable by the Eastern Europeans who believed collectively as *vulkodlak*. But this link between the world of the dead and the werewolves prowled the battlefields. Over time, this seminal connection to dogman is very ancient indeed.

war, and thus, inevitably, to death, led to Wepwawet also being seen as one Originally, Anubis was the god of the underworld. However, by the Mid-who opened the ways for the spirits of the dead. Through this association dle Kingdom period, which spanned from roughly 2055 up until around with the dead, and the similarity of the jackal to the wolf, Wepwawet became 1650 BC, Anubis was replaced by Osiris in his role as lord of the dead. But intimately connected with Anubis, eventually being considered his son. This this deity depicted as a dogman retained his importance in the death ritual.

is the first historical occurrence of the attribute of a wolf-man hybrid and the The god Anubis was now known as the embalmer. In a culture so preoccupied with the cult of death and the life thereafter, this is a fitting and quite Wepwawet was depicted as a wolf or a jackal, or as a man with the head of important role for a deity. Illustrations from the Book of the Dead often show a wolf or a jackal, just like his father Anubis. The canine trait was

passed on a wolf-mask-wearing priest supporting the upright mummy, the priest taking through the blood.

the place of the shaman, enabling a transcendence between this world and By the Late Pharaonic Era (664–332 BC), when the ancient Egyptian ways the world of the gods. This role was of dire importance to the Egyptians. So, were soon to be Hellenized by the legacy of Alexander the Great, Anubis important, in fact, that Anubis had at least two known cult centers.

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was often depicted as guiding individuals across the threshold from the world dered 13 young children and two pregnant women. He also killed and ate of the living to the afterlife. In funerary contexts, Anubis is shown either athis own son. Soon he was relentlessly hunted. Pursued in his wolf form by tending to a deceased person's mummy or sitting atop a tomb protecting it.

men and dogs, Stubb tried to remove the belt and transform into his human New Kingdom tomb-seals also depict Anubis sitting atop the nine bows that body but this shift in shape did not prevent his capture. Though the belt was symbolize his domination over the enemies of Egypt. So even at the end of never found, it was testified that he transformed before his pursuers eyes.

independent Egyptian culture, Anubis was still guiding and protecting the He was found guilty and in true medieval fashion he was tortured horribly deceased.

before being decapitated. His head was mounted on a pole outside of his The last aspect we shall examine in our quest to uncover he dogman is town of Bedburg as a warning and also as a kind of trophy, illustrating the another of Anubis's attributes. This attribute was the Imiut fetish. The Imiut victory of good over evil.

fetish has been documented throughout the history of ancient Egypt. There As we have seen thus far in our study, that has taken us through the vast are depictions of the imiut fetish on Egyptian temples, and sometimes there wastelands of the Ice Age and down the Nile River, the idea of the dogman were reproductions of it included with the funerary equipment, most no-is

ubiquitous in world cultures. From the very outset, this creature has been tably the two found in the burial chamber of Tutankhamun by Howard associated with death, whether it was the bringer of death or the conveyer Carter. This fetish was a stuffed, headless animal skin, which was tied by the of souls. It uprooted itself from the forests and planted itself in the cemeter-tail to a pole terminating in a lotus bud, inserted into a stand. The fetish was ies at the very fringes of humanity. It never left us, even though we evolved present in Egyptian funerary rites from the earliest ages. Although its origin and built great cities. Indeed, not only did it come with us, we deified it, in and purpose is unknown, the imiut fetish dates as far back as to the First Dy-Egypt and elsewhere around the world. The dogman was the personification nasty. Since it was later connected to the god Anubis, it is sometimes called of the psychopomp, the being who transcends worlds. And we have seen, the Anubis fetish. And this fetish, this skin, is seen in the tales of lycanthrope like the berserker, that donning the skins of an animal can allow the wearer from a much later age. As the shaman in the Upper Paleolithic would enter to become that animal, if only in his mind. Now we shall move to Greece, a trance and drape himself with animal skins to become an animal, a fetish where the werewolf can also be witnessed. The dogman is becoming much would allow its user to actually become that animal physically. This is made less obscure now.

apparent in the berserker wearing the skins of fierce animals such as bears and wolves. The fetish was a tangible talisman that would allow the transformation to occur, the key to unlocking the shift in shape.

A fetish was also infamously used in an often alluded to werewolf case.

The 16TH century German case of Peter Stubb maintains that this man achieved his lycanthropy through a pact with the devil. "The devil gave him a wolf-skin belt; [he] merely needed to put it on in order to materialize." This is very similar to the idea of the Anubis fetish that was the conduit through which transformation occurred. This use of a fetish by Stubb went on for 25

years. He would kill those who offended him, but he seldom devoured adult males. He did however rape and murder and eat women and girls. Douglas Hill and Pat Williams, in the article "Would You Believe a Werewolf?"

published in September 1969 issue of Fate, contend “lycanthropy means cannibalism,” and the creatures often seem to prefer the flesh of children.

Girls were the preferred victim. A self-confessed werewolf in 17TH century France was accused of parthenophagy, or the eating of girls. Stubbs mur-40

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ON DOGMAN

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There is a deep

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DUH

The Greek Werewolf

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ZKDWRI

The notion of a man that could take the form of a wolf continued out of the ancient cultures of the prehistoric past, deified in the Egyptian pantheon, UHDOLW

continuing on to the Greek period to which our study now comes. And WKH

*nowhere is the story of the werewolf more crystalized than in the tale of
Lycaon. Indeed, he is the eponym for our very word Lycanthrope.*

UHÁHFWV

*This tale is based in Arcadia, which even in antiquity was considered a
WKDW*

*Greek backwater, a landlocked region thus viewed as not as cosmopolitan
and erudite as the harbor cities, where languages and ideas collided in a*

OLTZIUS

WUXWK

cacophony of learning. The Arcadians worshipped the goddess Athena, but

G

HO

*that was one of the few similarities this area had with the other polises that
made up Attica. This was a wild highland society, with allegiances made*

ENDRIK

*along clan lines and familial allegiances. It was an uncivilized world, a
cha-XQIRUWXQDW*

*otic element surrounded by the flowering of Western culture. And it is here,
in Arcadia, that an actual tribe of werewolves was rumored to roam.*

, 1602 - H

RWKHU

If any place would be able to conceal actual lycanthropes in the ancient
WKH

OLF

world, Arcadia would surely be the place. And there is a mountain, named

W

P\WK

Lykaion, on which the werewolf was said to be worshipped. Human sacri-

A

fices were rumored to be performed as part of the cultic rights to appease
RQH

this creature. It may be the myth of Lycaon was a device to justify a very an-

INTO

WDOHV

*cient, primordial belief in the dogman, and the human sacrifice was a
primal vestige of the wolf preying upon the human. Indeed, the sacrifice
may have* WKHVHRI

been performed to propitiate any future predations of the mythic man-wolf.

Or, it may have been a way that a non-shapeshifting society offered a peace

RANSFORMED

ERWK

offering to the lycanthrope with who they lived. Well, more on that in a bit.

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LV

Let us start with the mythological version of the story, shall we?

First off, I must point out that before something becomes as iconic as

LYCAON *Death is still an element in the tale of Lycaon. Like the serial killer, Peter Stubb, the Greek king also killed his own child. UHVRQDWHV was this bestial drive to commit horrendous acts a disability with the human mind or was a literal transformation to blame for ties? Here we see the Arcadian king at the moment of transformation into a werewolf.*

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myth, the tale had to be told and retold until it earned a kind of currency.

Wait a minute. So, at least in the Greek mind, transformation was It so affected the listener that it was immediately understood and repeated.

*connected in some way to the chemical and physical reaction inherent in Such was the tale of Lycaon, the legendary king of Arcadia. The setting for puberty. This is interesting. The tangible change was seen as a metaphor for this myth was before the great Deluge. Like the Biblical tale of Noah, many lycanthrope. Or was it seen as a metaphor? As an author, I penned a novel world cultures have myths regarding the purging of evil by the purifying, entitled *The Pack*, a horror allegory concerning werewolves in suburbia. In cleansing aspects of water. Greece was no different. So this tale of the king creating my horror tale, I certainly borrowed from the historical view that of Arcadia occurs at a fallen time of man, when reason was forgotten and adolescence was the crucial stage in human development in which trans- bestial urges ruled over humanity. Traditionally, the king was believed to be formation could occur. After all, the human body at the time of puberty an impious and cruel king who made Zeus, the king of the gods, a sumptu-is a warzone of storms of stress and waves of emotion. Of course, there is ous banquet. Now Zeus is not only a supreme being, he is also the bringer also the inherent element of sexual maturity implicit in this period of life.*

of culture. In this myth we see a person refusing to offer the due sacrifice Many paranormal events, such as poltergeist activity, has been reported in required for such a gift. In the parameters of structuralism, the uncivilized

the homes of adolescents, particularly pubescent girls. Maybe this festival is directly refusing the civilizing force in its midst. Not only was culture rewas a rite of passage, an event that sought to sanctify the clash of emotions fused, it was mocked. Lycaon tested Zeus by serving him the roasted flesh of that characterize this phase in the life cycle. Or, could it be, possibly, that a his son Nyctimus, in order to see whether Zeus was truly omniscient.

werewolf tribe did exist, even if in the distant past, and occasionally, through In return for these gruesome deeds, Zeus transformed Lycaon and his the lineage, the werewolf trait surfaced? After all, Anubis was seen as being offspring into the forms of a wolf and Nyctimus, the murdered son, was able to transmit his man-wolf trait to his offspring? Was this rite a way to restored to life by the Supreme God of the Greek pantheon. Like we had hope to ensure against any possibly revival of the werewolf back into that witnessed in the Stubbs case from Bedburg, Germany, the eating of one's culture. Indeed, the sacrificed individual may have been the one who dem-own offspring was not uncommon by those believed to be werewolves. The onstrated the trait for lycanthrope and thus the werewolf was separated, for king is refusing to be tamed, as it were, by the encroaching gods. Deception at least one more year, from the blood of the Arcadians. Of course this is was attempted. The god was not deceived and in wrath devastated the earth all fanciful speculation, but human sacrifice was never undertaken lightly in with Deucalion's flood, according to Ovid's Metamorphoses. According to the Classical world.

another source, this account from Pausanias, a 2ND century CE geographer, Yet the festival occurred yearly, probably at the beginning of May, com-Lycaon was instantly transformed into a wolf after sacrificing a child on the memorating belief in the werewolf. Considering this is also the time of Belt-altar of Zeus and sprinkling the blood on the altar. In either account it in-ane, there was obviously some sexual rites attached to the ritual as well.

volves the gruesome murder of one's one child and a defilement of the Like the images seen in the cave paintings of the Upper Neolithic, where sacred. But what happens out of this sacrilege is of interest to us as we con-the

Sorcerer's phallus was plainly in view, standing opposite to a fertility Ve-
tinus figure, a sexual component was inherent in these ceremonies. This rite,
Lycaon were formalized and carried out within the Arcadian culture in a
indeed, may stretch back to the time of the rapes by northern marauders,
festival known as the Lykaia.

stylized into the bestial aspect of procreation. The epithet Lykaios, which
The Lykaia was an archaic festival which involved a secret ritual, held is
translated as "Wolf-Zeus," is a reference to Zeus used only in connec-
on the slopes of Mount Lykaion, the Wolf Mountain, which happens to be
with the Lykaia, which was the main Arcadian festival. Zeus had only a the
tallest peak in rustic Arcadia. Tall peaks have a tendency in myth to be
formal connection as patron of the ritual. The ritual was nocturnal, to judge
the abode of the gods, and this Wolf Mountain was indeed no different. The
from the name of Nyctimus (nyx meaning "night"), that was given to the
son rituals and myths of this primitive rite of passage centered upon an
ancient of Lycaeus who was killed and served up as part of the feast to
Zeus. Rumors threat of cannibalism and the possibility of a werewolf
transformation of of the ceremony that circulated among other Greeks
revolved around the adolescent males who were the participants.

theme of human sacrifice and cannibalism.

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According to Plato, in his Republic, a particular clan would gather on the ephebes, which is, interestingly enough, an adolescent male.

mountain to make a sacrifice every nine years to Zeus Lykaios, and a single There were games associated with the satisfactory completion of the morsel of human entrails would be intermingled with the animal's. Long Lykaia, which ostensibly is the reason why the boxer was present. These afterward, in the late 3RD century CE, the philosopher, Porphyry, reported games were eventually removed in the 4th century to Megalopolis. Interest-that Theophrastus had compared the sacrifice "at the Lykaia in Arcadia"

ingly, when it was founded in 371 BCE, Megalopolis was the first urban-with Carthaginian sacrifices to Moloch.

ization in rustic Arcadia. As a kind of folk-memory, there was a temple dedicated to Zeus Lykaios erected in Megalopolis, though the Arcadians continued to sacrifice on the mountain-top to Pausanias' day (2ND century CE). As we have seen thus far, civilization desires to drive out the wolf in its many manifestations but it is impossible to keep it completely at bay.

It is also said that the god Apollo was worshipped in the cultic practices on Mount Lykaion as well. In this guise, Apollo was known as Apollo Lykaios.

Much scholarly debate continues on the nature of the epithet "Lykaios" beyond its geographical and cultic significance. Assertions as to Apollo having an archaic wolf-form are speculative at best, but he is often seen as a figure that supplants a native religion and replaces it with his own rites;

his rites, of course, being the religion of the conquering force, instituted on the subjugated people. But in our study of the dogman, we see for the first time the idea of the lycanthrope in its popular form and what a society does when confronted with such a creature.

It was in the Greek culture that our idea of what a lycanthrope is was

BABYLONIAN CARVING OF CHILD SACRIFICE - LOUVRE MUSEUM

formed. It is a resident of the dark places, an inhabitant of the fringes of
0RORFK ZDV DQRWKHU WKHULDQWKURSH WKDW GHPDQGHG
VDFULÀFH RI KXPdq ÁHVK /LNH RWKHU

culture. It is now a corporeal dogman and it demands human flesh in order
ZHUHZROIWDOHVWKDWVSDQQHGHPLOOHQQQLDDQGFRQWLQHQ
VWVKHO\FDQWKURSHSUHIHUUHGWKHÁHVK

to be satiated. It can also pass its shapeshifting ability on to others, forcing of children.

someone to become a lycanthrope against their will, passing on its craving
Whoever ate the human flesh during this nighttime ritual was said to turn for human blood. It is the stuff of nightmares, yet it was worshipped in into a wolf, and could only regain human form if he did not eat again of hu- pseudo-religious practices. We have seen this creature now as the shape- man flesh until the next nine-year cycle had ended. See, sometimes it pays to shifting dogman, recognizable for the first time, here, in ancient Greece.

read that boring old ancient literature, huh? The traveler Pausanias visited But it is elusive and has evaded our complete comprehension. But if you Wolf Mountain. At the summit on Mount Lykaion, Pausanias saw the ash- listen closely, you can hear it rustling in the bushes. It is now to Rome that pile altar to Zeus, but attending and witnessing the rite was impossible, so he we pursue our quarry. Let us not tarry any longer on this mountain. We are was obliged to “let it be as it is and as it was from the beginning.” Pausanius off to the Eternal City.

also told the tale of an Olympic boxing champion named Damarchus of Parrhasia, who had “turned into a wolf at the sacrifice to Zeus Lykaios, and changed back into a man again in the ninth year thereafter,” from which Walter Burkert affirms that, for Damarchus to have successfully participat-ed at least nine years later, the participants in the ritual feast must have been 46

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lous interventions that were stock events in classical mythology. The river, which was intended to be their vehicle of death, instead was their salvation, carrying them to safety. And here is where the dogman element becomes evident. A she-wolf found the twins and instead of devouring them like a senseless animal, the wolf had the very human aspect of compassion and suckled them. The twins grew to adulthood, still ignorant of their true origins, and proved to be natural leaders, much like alpha wolves in a pack.

The Dogman of Rome

Each also acquired many followers, forming, as it were, their own pack alliances. When they discovered the truth of their birth, they killed Amulius and restored Numitor to his throne. Rather than wait to inherit Alba Longa, they chose to found a new city.

If the Greek region of Arcadia did indeed have a tribe of werewolves, While Romulus wanted to found the new city on the Palatine Hill, Re-either real or imagined, then this idea of the “otherkin” existing alongside mus preferred the Aventine Hill. Seems a rather petty argument, but they cultivated humanity also resonated in the practical world of the Romans.

agreed to settle the site of the city through the oracle of augury, a way to Indeed, the very foundation of an Empire that controlled the entirety of the discern the future by interpreting natural forces. The future could be seen known world is based upon a tale of a dogman.

in everything from the flight of birds to the divination of certain features in the entrails of an animal. But when each claimed the results augured in his favor, they quarreled and Remus was killed. This fighting for domi-folklore revolving around Rome's foundation. In this myth, their mother nance is a common feature of wolf behavior, and it seems that these young was Rhea Silvia, daughter of Numitor, king of Alba Longa. Now the adage men were rather animalistic in their snap judgments.

of the name Silvia denotes "of the woods," so the mother of the boys was, at least from an etymological basis, a forest dweller. As all myths have as their But Romulus founded his new city at the site on which he killed his impetus an ancient, nearly forgotten genesis, clearly the character of Rhea brother to obtain his right, and he named it Rome, after himself. His new Silvia alludes to the uncivilized era of Rome, when tribes lived without alcity grew rapidly, as the legend continues, swelled by throngs of refugees.

legiance to a state.

Interestingly, it was said that most of these refugees were male and unmarried. There is a strong parallel to the refugees and the ephebes, the male Before Romulus and Remus's conception, Numitor's brother, named participants in the Lykaia werewolf ceremony held on Wolf Mountain in Amulius, violently seized power, killed Numitor's male heirs and forced Greece. If these males were indeed lycanthropes, are these legends asso-Rhea Silvia to become a Vestal Virgin, sworn to chastity. Now comes the ciated with waves of refugees alluding to the fact that at a certain age the sexual aspect into play and the killing of the heirs seen throughout alliance males were forced out of their established pack and, like the behavior of kinships. This tale is based upon a time when women had their sexuality wolves in the wild, they form a roaming bachelor pack before reestablish-controlled by the dominate male. And the killing of the men in line for the ing a formalized pack system of their own? Of course there is no true throne is a common thread even through the Renaissance, but it shows that answer to this, but to speculate on such a possibility is a truly disturbing the society in which this myth was first conceptualized was a ruthless culture thought.

of unmitigated treachery, control of women, and of ruthless hierarchy.

As it followed, Romulus arranged for the abduction of women from the Rhea Silvia, so the tale goes, conceived the twins by the god Mars. Mars is neighboring tribe, known as the Sabines. Wow, this is eerily similar to the the god of war, so these boys already have a fine pedigree to withstand the believed behavior of the marauding skin-clad tribes of the Younger Dryas.

forces against them. Once the twins were born, Amulius had them abandoned to die in the Tiber river. They were saved by a series of miracu-48

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myth was set? Or is this an actual remembrance of a tribal chieftain abduct-Rome; the basis for Remus's name and role remain subjects of ancient and ing women from outside their culture to add new genes to the breeding modern speculation. But the image of the she-wolf suckling the divinely pool and establish a pack? The Sabine fought back against the Romans, the fathered twins became an iconic representation of the city and its founding ensuing war ending with the joining of the Sabines and Romans as one Ro-legend, making Romulus and Remus preeminent among the feral children man people. This blending of tribes created a stronger and unified culture, of ancient mythography.

and Rome became a dominant force. But their great leader, the alpha-male A feral child, also known as a wild child, is a human child who has lived Romulus, became increasingly autocratic, and disappeared or died in my-isolated, uncivilized, away from human contact and its domesticating ways.

terious circumstances, lost in the mists of time.

These feral children certainly have historic precedent, and undoubtedly This foundation legend encapsulates Rome's ideas of itself, its origins and existed in the past as we have a few examples from the present. From a moral values. For modern scholarship, it remains one of the most complex very young age, these feral children have no experience of human care, they do not know the structures that define human behavior, and have no knowledge of human language. Indeed, these children have been reported to communicate in the "language" of the animals that fostered them. Some feral children are the product of child abandonment, such as the twins Romulus and Remus. Heartbreakingly, many of these wild children may have experienced severe abuse or trauma before being abandoned or running away. Therefore, they may associate the human world with pain and stress.

These mythical feral children are often depicted as having superior strength, intelligence and morals compared to "normal" humans, the

implication being that because of their upbringing they represent humanity in a pure and uncorrupted state, a notion similar to that of the noble savage.

Structurally speaking, they are the opposite of the schooled child who was taught rules and regulations. Feral children lack the basic social skills that are normally learned in the process of enculturation. For all intents and purposes, these children are seen as animals. Imagine feral children in the ancient world. There have been known cultures, like the stringent military society of the Spartans, that would indeed leave a child in the woods if the child was deemed unworthy to fulfill the needs of that particular culture. According to a report published by the BBC, because resources were limited in the ancient world, a child with a disability would take nutrition away for

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the soldier class. And the idea of a disability was very nebulous in antiquity.

UPA A CAMPIDOGGIO - ROME, ITALY

*7KHWKFHQWXU\&DSLWROLQHEURQJHVKHZROIVXFNOLQJ5RPX
OXVDQG5HPXV7KHFKLOGUHQ*

And many children were indeed abandoned.

were added to the to the wolf sculpture in the 15th century.

The famous tragic hero, Oedipus, was abandoned as an infant, for instance. This abandonment was known as exposure. Exposing a child to the and problematic of all foundation myths, particularly Remus's death. An-natural world was not viewed as infanticide, and acted as a kind of psycho-cient historians had no doubt that Romulus gave his name to the city. Most logical buffer against the acceptance that a murder was committed. Indeed, modern historians believe his name is a back-formation from the name when a child was exposed to the elements, it was the gods who decided 50



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what happened next in the story of that child. If the child succumbed to the marry. This scrutiny would keep inferior genes out of the population. And weather or was eaten by animals, that was the will of the gods. The parent

if a disability or phenotypical abnormality was discerned by the judgment of did not physically kill the child, after all. But if the child lived...

a priest, then eliminating that particular specimen from the gene pool may And here we find a very credible solution to the idea of the tribes of were-have been deemed beneficial to the society.

wolves. If we, in a very modern culture based in science, cannot compre- This context for a tribe of werewolves is also present in the Roman world.

hend that true lycanthropes exist, then we must find a reasonable alternative Once Romulus built his immortal city, it is said that he then divided the to why these myths exist and what is the basis for these tales. Why, after all, people into three tribes, which bore the names Ramnes, Tities, and Luce-are they part of our collective unconscious? It is possible, as in the case of res. It is maintained by some werewolf researchers that the Luceres were Oedipus and Romulus and his brother Remus that occasionally abandoned a tribe—or pack-- of werewolves. While on-line paranormal sites like were-children did indeed survive? Undoubtedly there must have been some form wolves.com maintain that the Luceres were possibly a tribe of werewolves, it of human intervention involved, and the tale of Romulus and Remus, and is best to keep in mind also that the term lycanthropy in the ancient world of Oedipus for that matter, does have a shepherd and his wife raising the always referred to a mental condition, and not a physical one. Thus, fol-boys after the she-wolf nursed them. Shepherds acted as a kind of deus ex lowing this logic, the Luceres were also said to be a group of wild or in-machina in these myths, but in reality this is a very plausible scenario. Shep-sane people. So either the Luceres were lupine werewolves with powerful herds lived outside the bounds of structured society, living in the woods and and cruel chiefs that terrorized the native people in the area or there was a wild places as they pastured their animals. Quite probably this would be the loosely grouped tribe of people, possibly an extant population of children segment of the ancient population that would most readily stumble upon a who had survived exposure and formed their own culture that would have child exposed to fate. Sometimes, I imagine, they would come upon a child been viewed through the lens of culture and sophistication as nothing more that was still alive. It is

therefore a possible and a convenient solution to the than an animalistic pack. But of course, we don't know for sure. What we concept of the tribes of werewolves that were said to roam the forests in the do know is that if we accept what is written in the pages of our mythology ancient world if we identify feral children as the sad truth behind the myth.

books, then there is the claim that the Luceres tribe could very well have For example, feral children would have been viewed by cultivated society been a group of fearsome werewolves.

as mere brutes, animals in human form who were unable to learn to use a Throughout the classical period, defined as the time from the first cities to toilet, have trouble learning to walk upright after walking on fours all their the fall of Rome, the werewolf, rather real or imagined, was generally viewed lives, or display a complete lack of interest in the human activity around as a monstrous beast. The perceived worship of the werewolf is quite prob-them. These ideas were delineated from a 2014 article, entitled "Mind ably tied to the worship of Lykaian Zeus, or Zeus manifested in wolf form, Blowing Cases of Children Raised by Animals," written by Andrei Mihai a syncretisation of a localized nature religion that was supplanted by Roman in ZME Science. These children often seem mentally impaired and have occupation. This supplantation of one culture by another is often immortal-almost insurmountable trouble learning a human language. The impaired ized in various ceremonies. Lupercalia was a very ancient, pastoral festival, ability to learn a natural language after having been isolated for so many observed on February 13 through 15, to avert evil spirits and purify the city, years is often attributed to the existence of a critical period for language releasing health and fertility. Lupercalia subsumed Februa, an earlier-origin learning. Are the tales told of werewolves in Greece that centered upon spring cleansing ritual held on the same date, which gives the month of Feb-Wolf Mountain actually a remembrance of feral children who were exposed ruary, known in Latin as Februarius, its name.

on that mountain? Was the human sacrifice that was rumored to occur dur- The name Lupercalia seems to have some connection with the ancient ing the mysterious rites a carry-over from when children were sacrificed by

Greek festival of the Arcadian Lykaia and the worship of Lycaean Pan, a leaving them on its slopes to die? It is possible, because males are seen as personification of the procreative natural forces. In Roman mythology, Luth necessary components in most ancient societies, that the Lykaia was percus is a god sometimes identified with the Roman god Faunus, who is the held to discern the worthiness of adolescents before they were allowed to 52

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Roman equivalent of the Greek god Pan, this according to the Dictionary of Greek and Roman Antiquities. Lupercus is the god of shepherds. Interestingly, it is the shepherd who was the salvation in many ancient tales told of feral children. This festival, celebrated on the anniversary of the

founding of his temple on February 15, was called the Lupercalia. His priests wore goatskins, assuming the role of the animal by wearing its skins. The historian Justin mentions an image of “the Lycaean god, whom the Greeks call Pan and the Romans Lupercus,” commemorated in his work *Epitome of the Philippic History of Pompeius Trogus*. This figure of the god was nude, save for the girdle of goatskin, which stood in the Lupercal, the cave where Romulus and Remus were believed to have been suckled by a she-wolf. Like the fetish of Anubis that was displayed on a pole in Egypt, this fetish of the Lycaean god was on also on exhibit, attesting to the magic associated with the pelt.

Undoubtedly, these fetishes were seen as imbued with the very essence of the animal and that essence was transferred to the human wearer simply by putting the pelt over the human form.

It is always interesting, from an historian’s point-of-view, to gather any existing first-person evidence of these mysterious rites. Contemporary accounts provide us with the milieu of the time, the VLWJLQOLEHQ, as it were, for the context of the ceremonies. As luck would have it, Plutarch, the 2ND

THE LUPERCALIAN FESTIVAL IN ROME, C. 1600 - ADAM ELSHEIMER

century historian, described the Lupercalia thusly: Drawn between 1578 and 1610, shows the Luperci dressed as dogs and goats, with Cupid Lupercalia, of which many write that it was anciently celebrated DQGSUVRQLÀFDWLRQVRIIHUWLWLW\7KH/XSHUFLGUHVHGLQ WKHVNLQVRIWKHVHDQLPDOVXQ-by shepherds, and has also some connection with the Arcadian doubtedly believed that they would acquire the sexual virility of these animals.

Lycaea. At this time many of the noble youths and of the mag-The rites were directed by the Luperci, the “brothers of the wolf” (the istrates run up and down through the city naked, for sport and lupus in Latin), and the sacerdots, or priests, of Faunus, who were dressed laughter striking those they meet with shaggy thongs. And many only in a goatskin. The festival began with the sacrifice by the Luperci of two women of rank also

purposely get in their way, and like children male goats and a dog. One of Plutarch's Roman Questions was "Why do the at school present their hands to be struck, believing that the preg-Luperci sacrifice a dog?" His best response was "Nearly all the Greeks used nant will thus be helped in delivery, and the barren to pregnancy.

a dog as the sacrificial victim for ceremonies of purification; and some, at So we see the link with the dogman festival present in the Greek past in least, make use of it even to this day. They bring forth for Hecate puppies this Roman festival of the wolf. The Lupercalia festival was partly in honor along with the other materials for purification." So we see that dogs had a of Lupa, the she-wolf who suckled the infant orphans, Romulus and Remus, very ancient association with Hecate, the goddess of witchcraft and necro-the founders of Rome, explaining the name of the festival, Lupercalia, or mancy. This is interesting to take note of when we venture into the Middle

"Wolf Festival." The festival was celebrated near the cave of Lupercal on Ages looking for the dogman. Next two young patrician Luperci were led to the Palatine Hill, the central hill where Rome was traditionally founded by the altar, to be anointed on their foreheads with the sacrificial blood, which Romulus. The Lupercalia festival recorded as taking place in 44 BC attests was wiped off the bloody knife with wool soaked in milk, after which they to the continuity—and popularity-- of the festival.

were expected to smile and laugh.

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The sacrificial feast followed, after which the Luperci cut thongs from the ing during their nocturnal trip to shed his clothes in a graveyard. There, the skins of the animals, which were called februa, dressed themselves in the soldier proceeds to urinate on his clothing before physically becoming a skins of the sacrificed goats, in imitation of Lupercus, and ran round the werewolf. Niceros fled immediately to avoid being eaten.

walls of the old Palatine city, the line of which was marked with stones, with Interesting.

the thongs in their hands in two bands, striking the people who crowded near. Girls and young women would line up on their route to receive lashes

Again we see the association with dogmen and cemeteries. There is a from these whips. This was supposed to ensure fertility, prevent sterility in deep, intrinsic connection between the two that can be explained literally—

women and ease the pains of childbirth.

that wolves were known to haunt graveyards, looking for a meal that they would not have to chase—and figuratively—that graveyards are the transition By the 5TH century, when the public performance of pagan rites had been for the human soul, a place where the form leaves this world and enters the outlawed, a nominally Christian Roman populace still clung to the Luper-next. And as we have seen in the Greek tales, this transformation from one calia even in the era of Pope Gelasius I, who was pontiff from 494 to 496.

form to another occurs undercover of the night, a tradition that remains with Gelasius, in an extended literary epistle that was virtually a diatribe against the us to this day. The urination is an interesting addition to the legend, how-Lupercalia, finally abolished the Lupercalia. Henry Ansgar Kelly, in his trea-ever. We have seen fetishes used from the time of the Upper Paleolithic, a tise entitled “Chaucer and the Cult of Saint Valentine,” claims that Gelasius magical piece of pelt used in the transformation that was also used in later replaced Lupercalia with the “Feast of the Purification of the Blessed Virgin historical accounts of lycanthropy. But urine is a new medium for transfor-Mary” because the Lupercalia was so popular. This religious observance was mation. Urine was utilized in Rome to wash clothes, so this may be a refer-held on the Ides of February, or February 15, which is nearly contempora-ence to the lycanthrope washing civility from himself and voluntarily giving neous with our Valentine’s Day. The purity of the Blessed Mother was sup-over to his bestial side. Or, I think more appropriately, this action can be posed to exorcise the sexual nature from the celebration to honor the wolf.

seen as simply marking one’s territory. I’m quite positive that this werewolf’s But the connotation with Valentine’s Day with the Lupercalia should not be clothes were still there when he transformed back into its human shape.

lost, however. The Catholic Church in the Middle Ages usurped popular pagan religious festivals and made them feast days to appease cultures who. The Roman period provided us with some startling new insights into the were reticent about giving up their old ways. As the Christianized Valentine's collective folklore of the werewolf. There was still a sense of primordial Day was about love, the Lupercalia was about, well, sex and the creation of wonder involved when considering the ability for a man to transform into life. Pan was a god in goat form, an animal notorious in the ancient world a beast. The founders of the very city of Rome were fabled to have been or its virile drives. But the dog was also seen as a sacred element, alluding, nursed by a guardian she-wolf, and many elements in the tale of these twins I believe, to the Arcadian festival of the Lykaia. This shows that one culture are very rustic and obviously ancient. Borrowing from elements found in supplanted another culture which was eventually, and finally, supplanted by the Greek rites within the Lykaia, the wolf festival of the Arcadians, the Ro-another culture. But I think we should all be thankful that flowers and candy mans syncretized some of the mythology and expanded certain facets that for Valentine's Day has replaced dog sacrifices and burnt cakes.

were indicative to their culture. The werewolf remained, even at the time of Christ, the festivals honoring the dogman continuing within popular culture.

However, our investigation of the Roman werewolf is not yet complete.

But a new faith was beginning to break down the walls of the Empire. In just We have, in my opinion, adequately explained many of the werewolf tales 300 years, a person that the Roman's put to death would go from a crucified told in antiquity from a very scientific basis. However, there are other tales criminal to God Himself. And Christianity was the fulcrum that toppled the that were told. And our final story involves a character in a work of popu-Roman period and ushered in an era marked with wars, uneasiness, and lar Roman fiction. The Roman source that speaks about the werewolf is a instability. The dogman still roamed this new world, to be sure, but its de-tale told in Petronius' Satyricon. Petronius was a 1ST century AD Roman velopment was never so well defined. Without

centralized government, the courtier in the reign of Nero. In his satirical work, a character by the name populace was again thrust into the chaos of a barbaric world. The werewolf, of Niceros, tells his tale of a traveling companion, a nameless soldier, paus-56

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a personification of the bestial side of man, was no longer a pagan religious image. Indeed, now the dogman was in league with the devil, the werewolf becoming a magically maniacal killer who stalked the night, waiting for an unwary victim. Yes, the werewolf transformed itself yet again as Rome fell, ushering in the Age of Faith—the Middle Ages.

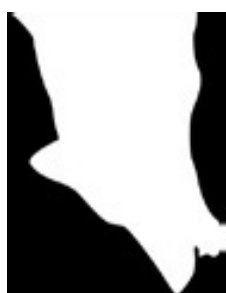
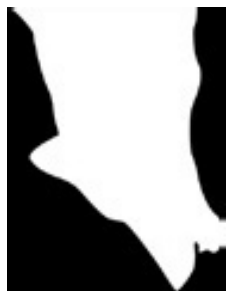
The Medieval Werewolf

When studying the idea of the dogman in the Middle Ages, we must first understand the medieval imagination. The world was seen through religious eyes as an evil place, filled with demons and minions of the Devil that prowled about seeking the ruin of souls. One must constantly be on guard against all aspects of Satan. Allen Varney, in an article on lycanthropes, entitled “History of Werewolves,” contends that when Christianity became a dominate cultural force in Europe, “priests condemned pagan wolf worship and equated werewolves with Satan.” Theologians debated whether the werewolf actually assumed literal wolf form, or whether Satan merely deluded his victims with illusions of transformation, attesting further to the notion of lycanthrope as a mental condition rather than a physical one. But the dogman was a real facet of the medieval world.

Once the Church decreed that werewolves were Satanically evil, this created a veritable werewolf scare that spread across Europe like the witch fer-vor that ignited Salem. In central France, between the years of 1520 and 1630, long after the Middle Ages transitioned to the enlightened Renaissance, there were thirty thousand reports of the dreaded loups-garoux, the French term for werewolf. These reports were investigated, of course, and were often followed by the publically cathartic lynching or at least confes-sions coerced under torture from the suspected lycanthrope. But to the medieval mind, the pagan ways of old were from a time before the salvation of Christ and must be rooted out and tossed onto the burn pile of history.

Worshipping the wolf in festivals like the Lupercalia was outlawed, and the ancient folkways were smashed under the auspices of the Inquisition. And, of course, this persecution occurred concurrently with the presumed witches being burned at the stake. Make no mistake about it, the Church wanted 58

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to assure that these Satanic conspirators were vanquished from eternity.

returned to their human form. These features included bushy eyebrows that Yes, the medieval mind informed us on what the werewolf looked like so met over the bridge of the nose, long curved fingernails, low-set, narrow ears we could be constantly vigil against such an evil creature. And it also taught and a swinging stride. Their skin was said to be rough, scratched and hairy, us how to deal with such an abomination when discovered. To the medieval with a yellowish, pinkish or greenish cast. A lycanthrope's eyes were some-kind, werewolves were very real, and this provided us with the legacy that times jaundiced or trancelike, staring and penetrating, and their mouths continues with us to this day.

were always reported as being dry and thirsty. This latter distinguishing trait could, of course, refer to hydrophobia, or rabies, and certainly many true To give oneself over to the bestial side of the human mind, to willingly pathological conditions could be diagnosed from these symptoms, but in a succumb to fleshly drives and temptations, is to consort with the devil. Ly-time when burgeoning science was intricately entwined with religious belief, canthropy was still viewed mostly as a psychological condition, but with a few these features, that were the believed hallmarks of the werewolf, was the first caveats. First, transformation could and, in fact, did indeed occur through line of defense, allowing the discerning Christian to recognize such a hellish demonic means, usually employing a magical garment or ointment that was creature. In addition to such physical features, the werewolf also displayed smeared over the body. Secondly, to become a werewolf is to be possessed certain psychological traits. They generally preferred the night and solitude.

with the devil. The devil cannot create a being, like God can, so the Evil This elusive characteristic probably has a basis in the folk memory of the One manipulates what is at his disposal to shape a new version of reality.

secluded werewolf cults, whose rites took place under the veil of the night. No less an authority than St. Augustine made this proclamation: "that the and whose ceremonies were performed in secret wooded glens.

Devil creates no new nature, but that he is able to make something appear to be which in reality is not." And third, the werewolf, like the witch, had to. One extreme method of identifying a werewolf in its human form was to be identified within the confines of the Christian society and destroyed so to cut the flesh of the accused, under the pretense that fur would be seen that it would not continue creating counterfeit creatures contrary to the will within the wound. This belief, if you can believe it, is actually a variation of God.

on our common saying, "turncoat." It was a belief that a true werewolf was always hairy, but its hairy hide actually grew inwardly and at the time of the In many ways, the werewolf folklore of the medieval period was a Catholic transformation, the hair simply reversed its course and appeared on the culture clashing with remnants of existing pagan mysticism. The Christian outside of the body. A Russian superstition recalls that a werewolf can be culture was an edified dogma, centralized and controlled. God was praised recognized by bristles under the tongue.

as the Creator of nature, not worshipped as nature itself. The old religion of the pagans still existed, and nature was viewed as imbued with spirits.

The appearance of a werewolf in its animal form varies from culture to culture. The werewolf was one such component that still played a visceral role in culture, though it is most commonly portrayed as being indistinguishable from everyday life. Such transformations of "men into wolves" in the pagan cults ordinary wolves save for the fact that it has no tail, a trait thought character-were now associated with the devil from the early medieval perspective. It is of witches in animal form. The werewolf was often larger than a normal was a shapeshifter, a duplicitous agent from Hell, a monstrous corruption wolf, and it retained its human eyes and voice. According to some Swedish of God's handiwork, that preyed upon the weak and innocent. It was vitally accounts, the werewolf could be distinguished from a regular wolf by the important to be constantly vigilant against such a creature. Your very eternity fact that it would run on three legs, stretching the fourth one backwards to depended on it.

look like a tail. Ian Woodward contends that after returning to their human forms, werewolves were usually documented as being extremely weak, debilitated and undergoing an agonizing nervous depression.

identify a werewolf in their midst? Luckily, in the medieval imagination, there were outward manifestations that denoted the inward spiritual state of a person. One universally reviled trait in medieval Europe was the werewolf's habit of devouring recently buried corpses, an attribute that is transcendent through-discernable physical traits that revealed their werewolfism even when they out all world cultures that has a dogman as an archetypal figure. As true 60

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wolves have been known to scavenge graves, so too, by extension, does the Devil and surrender their soul to the dark side. The Devil then would grant werewolf. What makes the act so despicable by the dogman is that it is now him the ability to become a werewolf. In some cases, it could be any evil seen as an act of damnable cannibalism, the man in wolf form devouring its spirit answering to the requests of a person who forsook their Christianity.

own kind. And, of course, there is also the notion that something unclean But from a psychological perspective, this behavior was a simple “the devil and evil is feeding on the properly interred bodies, buried in sacred ground.

made me do it” alibi used by a person with the insatiable drive to take conSo, how did one become a werewolf in the Middle Ages? In many in-trol of others in the ultimate way. But it is difficult, even in the 21ST century, cidents, the transformation was brought on by a pact with the devil. One of to want to admit that a fellow person could do such monstrous deeds, and the most common factors in becoming a werewolf was to wear the hide of a even now we say that these kinds of heinous atrocities are committed by “an wolf and transform through the fetish. As we have seen, wearing the skin of animal.” We deal better with such crimes by dehumanizing the perpetrator.

an animal to assume its essence was a belief since the Upper Paleolithic. In In the Middle Ages, the evil doer was also personified as a wolf to defray the the Dark Ages of European history, the Viking berserkers indeed assumed guilt onto something that wasn’t human. And wolves were feared in

Europe, animalistic mannerisms and appeared like werewolves when they fought, so they were a convenient scapegoat.

naked except for the animal belt they wore, fighting like beasts seemingly A good number of historical cases mentions a salve or ointment with which impervious to pain. However, a mentally deranged person could also put on a person would rub their bodies for transformations into a werewolf. One the hide of a dead wolf and become a werewolf, suppressing guilt through werewolf trial took place in France in the 16TH century. Although this event the process. In case the complete skin was unavailable, a belt or girdle of technically occurred in the Renaissance, it must be remembered that folk-wolf hide would act as the means through which transformation could occur, ways were still quite well preserved outside the influences of cities. So, when as in the Stubbs case that we have already looked at.

dealing with rustic incidences, these tales are still quite medieval. In the year The Stubbs case illustrates an important factor in our study of the dogman.

1598, two hunters came across two wolves feeding on the body of a dead There have always been human beings that were driven to kill other hu-15-year-old boy. As they chased the wolves into the forest they came across man beings. Today, we call these individuals serial killers, but in the Middle Jacques Roulet with his clothing in tatters, his hands drenched in blood, Ages, without such a term, something as aberrant as this must be the result and with shreds of human flesh under his fingernails. Roulet was dragged of demonic influence. Quite apparently, many of the perpetrators thought before the court in Angers where he was charged with murder. During his the same thing, and they would hide behind the Devil to take away the questioning, when he may well have been tortured, Jacques Roulet claimed blame for their own actions. In quite a few other cases, the transformation that he had been a werewolf ever since using a salve his parents had given into a wolf was supposedly accomplished by a Satanic allegiance for the most him years before. People who testified that they had turned themselves into loathsome ends, often for the sake of sating a craving for human flesh. "The werewolves often said that they used a salve rubbed on their bodies to make werewolves", writes Richard Verstegan in Restitution of Decayed

Intelligence: the transformation. This salve was possibly a hallucinogenic, often containing the plants belladonna or nightshade. These plants were also considered

are certayne sorcerers, who having annoynted their bod-

essential in witchcraft as well. Interestingly enough, a similar hallucinogenic

ies with an ointment which they make by the instinct of

substance was often attributed as contributing to the wild behavior displayed

the devil, and putting on a certayne inchaunted girdle,

by the berserker.

does not only unto the view of others seem as wolves, but

to their own thinking have both the shape and nature of

As in precedents gathered from antiquity, such as in the worship of the

wolves, so long as they wear the said girdle. And they do

werewolf in Arcadia, evidence exists of ceremonial rituals being performed

dispose themselves as very wolves, in worrying and kill-

in some cases of lycanthropy. It is said the afflicted man would locate an

ing, and most of humane creatures.

*isolated area and trace a circle on the soil. In the center of that circle he made a fire and prepared his magic ointment. After rubbing his body with
So if someone had a penchant for killing, they could start worshiping the
the ointment, he would wear a wolf's hide and concentrate on praying to
the 62*



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Devil. At the end of the process, the man turned into a wolf and prowled in movie The Wolfman. An ill-fated man could become victim of witchcraft or

bestial pursuit of his human prey. This is why the lycanthrope was seen as an fall under the curse of evil spirits; the person then would involuntary turn equivalent to the witch in the medieval imagination. To become a werewolf, into werewolf. The figure of Hecate, by the time of the Middle Ages, was one must seek out the devil himself. This demonic magic was conducted seen as an agent of the Devil. She was no longer a goddess; indeed, she was outside of the civilized world, away from the confines of the established a supreme witch. Since the days of the Pope trying to eliminate the Luper-religion, and performed in the chaotic element of the woods, a place where calia, there has been this association with witchcraft and the werewolf. Dogs pagan rites were still conducted in sacred groves. In some of these cases, the were sacrificed to Hecate in this pagan festival, and, as Hecate is the feared devil acts like a medieval carnival huckster hocking snake oil in the form necromancer of the medieval world, her familiars became dogmen.

of transformation ointments. For the low cost of one human soul, the devil Alluding to the intimacy issue often attached to werewolf mythology, an-would give the sucker a magic salve that would be rubbed on the body. It other common belief was that anyone could become a dogman if the saliva must be pointed out, however, that the devil did not rub on the salve; no, the of a werewolf could find a way into the blood stream. This transmission buyer took full responsibility for his actions and rubbed the salve over his may also be brought on from a bite or scratch, but some physical contact body willingly, making this repulsive act even more reprehensible.

was essential. This too has a precedent in the Lupercalia, when sexual drives Of course, there were other ways a little less melodramatic that may illicit were personified by priests wearing the skins of dogs. However, as we have a transformation. Sometimes, drinking rainwater out of the footprint of wolf seen, this association with bestial urges is quite ancient, as was illustrated by would enable the metamorphosis or drinking from certain streams that were the erect phallus of the therianthropic Sorcerer painted on the cave wall in deemed enchanted were also considered effectual modes of accomplishing France.

metamorphosis, this according to Elliot O'Donnell in his book, Werewolves.

Now that the identification of a lycanthrope could be discerned and the 16TH century Swedish writer Olaus Magnus says that the Livonian werewolves means of the transformation was delineated, various remedies were sought. Wolves were initiated by draining a cup of specially prepared beer and re-to rid the werewolf from the civilized world. Numerous methods have ex- peating a set formula. Ian Woodward writes in *The Werewolf Delusion*, that isted for removing the werewolf spirit from the human body. In antiquity, in Italy, France and Germany, it was said that a man or woman could turn the ancient Greeks and Romans believed in the power of exhaustion in into a werewolf if he or she, on a certain Wednesday or Friday, slept outside curing people of lycanthropy. The victim would be subjected to long pe-on a summer night with the full moon shining directly on his or her face.

riods of physical activity in the hope of being purged of the malady. This The curse of lycanthropy was also considered by some scholars as being a practice stemmed from the fact that many alleged werewolves would be left divine punishment. Such is the case of Lycaon, who was turned into a wolf feeling weak and debilitated after committing depredations; this apparently by Zeus as punishment for slaughtering one of his own sons and serving his demonstrated that the spirit had left the afflicted. Hence, you could exercise remains to the gods as a dinner, those who were excommunicated by the the devil right out of you. In medieval Europe, traditionally, there are three Roman Catholic Church were also said to become werewolves. Even priests methods one can use to cure a victim of werewolfism. One way was me- were known to be able to pass judgment and affect a lycanthropic change in dicinally, usually via the use of wolfsbane. This use of herbal remedies was an individual. French writer Claude Seignolle confirms that this folklore is a sort of fighting fire with fire way of thinking, seeing that the werewolf was based upon stories of criminals cursed by priests, causing them to become believed to transform through the use of certain plants. One must only find werewolves. Other writers attest that the werewolf stories that include the the antidote to the elixir that was made through witchcraft.

clergy originated in cases dealing with demonic possession, and the priest Werewolfism, if you can believe it, could also be treated surgically. Blood- drove the animal from the afflicted.

letting was the common practice of withdrawing blood from a patient to But even the innocent God-fearing man who said his prayers could be-cure or prevent illnesses and diseases. Bloodletting was based on an ancient come a man eating dogman, as was the case of Larry Talbot in the famous system of medicine in which blood and other bodily fluids were regarded as 64

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*“humors” that had to remain in proper balance to maintain health. Trepan-
werewolf, especially when the other symptoms of rabies are present, like
ning, also known as trepanation, was another surgical intervention in which
the agitation, abnormal behavior, paranoia, terror, and hallucinations proa
hole is drilled or scraped into the human skull. In the Middle Ages, holes
gressing to delirium, which have also been medically reported.*

*Interestingly, were drilled into a person’s head who was behaving in what
was considered some folk legends maintain that running water can act as
an effective barrier an abnormal way to let out what were believed to be
possessing evil spirits.*

*against werewolves. Perhaps this is alluding to the virus that causes rabies
as However, many of the cures advocated by medieval medical practitioners
well, otherwise known as hydrophobia, or fear of water, because the virus
proved fatal to the patients. A Sicilian belief of Arabic origin holds that a
causes a restriction of the muscles that allow for swallowing. I believe that
it werewolf can be cured of its ailment by striking it on the forehead or
scalp is very plausible that many outbreaks of werewolfism reported in
antiquity with a knife. Another belief from Italy involved the piercing of the
were-were actually outbreaks in a rabies pandemic.*

*wolf’s hands with nails. Not sure how this helped, unless of course it was
The practice of using St. Hubert’s key as a talisman against rabies was
intended to inflict the pain that Christ felt and to thus drive out the spirit.*

*endorsed by the Early Church, and such keys were used by priests at places
And this leads us to the final way to combat the werewolf.*

*with which St. Hubert was associated. Sometimes, the skin of humans and
Another way to treat the lycanthrope was to confront the devil head on
animals was branded as a protection against the bites of rabid dogs. This
and to perform a good old fashioned exorcism. According to the book, The
branding may also have the added purpose of rendering the animal’s pelt*

Werewolf Delusion, in the German lowland of Schleswig-Holstein, a were-useless for any future demonic use for transformation.

wolf could be cured if one were to simply address it three times by its Christian name, while one Danish belief holds that simply reprimanding a were-touched to him. St. Francis of Assisi has a tale concerning the wolf of Gubbio.

wolf will cure it. Conversion to Christianity was also a common method of removing werewolfism from the body in the medieval period. A devotion to the wolf of Gubbio was a wolf that, according to the Fioretti di San Francesco, terrorized the Umbrian city of Gubbio until it was tamed by St. Francis. St. Hubert has also been cited as both cure for, and protection from, lycanof Assisi acting on behalf of God in a kind of exorcism. The story is one of tropes. Saint Hubert, who lived in the Dark Age period between 656 and many in Christian narrative that depict holy persons exerting influence over 727, is the patron saint of hunters. It may be because of his association with animals and nature. It also satisfies the paradigms of structuralism in that wild places that this saint was considered as a protector from the dogman, the Godly confronts and usurps evil, that reason conquers the passions of who was known to inhabit such desolate forests. Also, as pagan rites were the animal.

performed in the wild areas, this saint can be seen as bringing God into these uncivilized areas.

During the period around 1220, when Francis was living in the little isolated mountain town of Gubbio, a fierce wolf appeared in the surrounding countryside and began preying on livestock. However, this wolf soon began protector against the lycanthrope. Until the early 20TH century, St. Hubert's its predations on humans, and not long after preyed upon them exclusively.

Key was a religious medallion used to cure rabies. The key was heated and pressed to the area where a person had been bitten by a dog believed to one

foolish enough to venture beyond them. To leave the confines of the have rabies. If performed soon after the bite had occurred, the heat had the town was to step into the wild abode of the wolf.

potential to cauterize and sterilize the wound, killing the rabies virus. Rabies is transmitted through a bite or a scratch, a trait of the transmission of were-In a supernatural element to this tale, no weapon was capable of inflicting wolfism. Symptoms are hellish, including partial paralysis, anxiety. It has injury upon the wolf, and all who attempted to destroy it were devoured.

been said those coming out of a lycanthropic state are exhausted from the This trait of seeming imperviousness to weapons is also a component in experience; this could be the medieval view of very real traits of the rabies vi-some other dogman incidents that we shall explore further along in our rus. Interestingly, insomnia is part of being inflicted with rabies. This further adventure.

explains the correspondence with the night and with the act of becoming a This wolf was so feared that eventually the mere sight of the animal in 66

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the general vicinity caused the entire city to raise the alarm and everyone refused to venture outside the protective walls for any reason. It was at this point, when Gubbio was under siege by the wolf, that Francis announced that he was going to meet the wolf. He was advised against such foolishness, but Francis made the sign of the Cross and went beyond the gates with a small group of curious followers.

When Francis approached the creature's lair, the wolf rushed out at the saint with its jaws open. Again, Francis made the sign of the Cross and commanded the wolf to cease its attacks in the name of God, at which point the wolf trotted up to him docilely and lay at his feet, putting its head in his hands. The Fioretti then describes word-for-word his dealings with the wolf:

“Brother wolf, thou hast done much evil in this land, destroying and killing the creatures of God without his permission; yea, not animals only hast thou destroyed, but thou hast even dared to devour men, made after the image of God; for which thing thou art worthy of being hanged like a robber and a murderer. All men cry out against thee, the dogs pursue thee, and all the inhabitants of this city are thy enemies; but I will make peace between them and thee, O brother wolf, if so be thou no more offend them, and they shall forgive thee all thy past offences, and nei-

ther men nor dogs shall pursue thee anymore.”

The wolf bowed its head and submitted to Francis, completely at his mercy.

“As thou art willing to make this peace, I promise thee

ST. FRANCIS AND THE WOLF OF GUBBIO, C. 1900 - OTTO SCHUBERT

that thou shalt be fed every day by the inhabitants of this

St. Francis consoling with a rather anthropomorphic wolf.

land so long as thou shalt live among them; thou shalt no

it was Francis' pet. When Francis reached the marketplace, he preached to

longer suffer hunger, as it is hunger which has made thee

the crowd with the wolf at his feet. He is quoted as saying: “How much we

do so much evil; but if I obtain all this for thee, thou must

ought to dread the jaws of hell, if the jaws of so small an animal as a wolf can

promise, on thy side, never again to attack any animal or

make a whole city tremble through fear?”

any human being; dost thou make this promise?”

With the sermon ended, Francis renewed his pact with the wolf publicly, In agreement, the wolf placed one of its forepaws in Francis' outstretched assuring the people of Gubbio that if they would feed this wolf from their hand, and the oath was made. Francis then commanded the wolf to return doors it would cease its depredations. Once more the wolf placed its paw in with him to Gubbio. At this sight, the men who had followed him through Francis' hand as a sign of acquiescence.

the walls were utterly astonished and they spread the news of this miracle.

The townsfolk gathered in the city marketplace to await Francis and his com-After this incident, Gubbio venerated Francis. This episode in the Fioretti panion, and were shocked to see the once ferocious wolf behaving as though is concluded with an interesting and crptic note that the wolf lived for a 68

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further two years at Gubbio, going from home to home for sustenance and trade routes linked the globe, disseminating knowledge like never before in honoring the provisions of its agreement with Francis. At its death, the city the 200,000-year history of the human race. Certainly, the dogman will be was quite saddened, for even though it had slain so many of its citizens, the nothing more than a thing of myth and the trifle of uneducated legend.

wolf was a symbol of the sanctity of Francis and the power of God.

Don't bet on it!

According to tradition, Gubbio gave the wolf an honorable Christian burial and later built the Church of Saint Francis of the Peace at the site of its grave. Interestingly, during renovations to the medieval church in 1872, the skeleton of a large wolf, apparently several centuries old, was found under a slab near the church wall and then reburied inside.

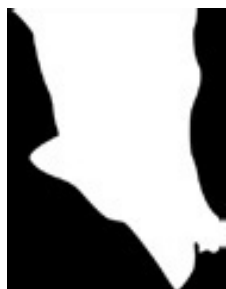
Several elements of this tale have strong dogman fundamentals associated with it. One of the apparent features is the idea that this wild creature was capable of understanding speech. Of course, this is the miraculous component in the story of a saint, but there is more to this tale than simply to tell of the power of God working through Francis. Like the she-wolf in the Romulus and Remus legend, this wolf has the capacity to reason. And it can control its urges. This wolf has free will, a hallmark for the human being. Even after St. Francis left the region, the wolf continued to control its passions.

The townspeople, it is said, forgave it for killing their own people and even buried the creature in a church. The sanctified grounds used for a church burial was set aside for those baptized into Catholicism. Unbaptized babies were even interred outside of the church yard, unable to be buried in sanctified grounds, let alone in the very church itself. There is the latent idea in this tale that this wolf may not always have been a wolf. Maybe it was once a citizen of Gubbio, a baptized person who had undergone a transformation.

Francis even stated while talking with the wolf that its actions would get it hanged like a criminal. Indeed, there is the underlying notion that this was no mere wolf. It seems as if this tale of the wolf of Gubbio is the story of a dogman who was saved by the actions of a saint.

Let us now leave the distorted superstitions of the Middle Ages behind and venture to the Renaissance, that enlightened world of Shakespeare, where humanity witnessed a golden age. Here, in this period, there was the immergence of the sciences, the doctrines of the Catholic Church either reformed or discarded. The shadows of fallacies and misconceptions were dissipating and the human mind was shaping new realities in art, literature, architecture, and medicine. Surely, the idea of the dogman will be vastly different in the Renaissance than what we have witnessed so far; the world, after all, was becoming much less mysterious as new lands were discovered

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interest in and persecution of supposed werewolves, primarily in French-speaking and German-speaking Europe. And this belief in the reality of the werewolf persisted, with persecution of wolf-charmers occurring until well after 1650, with the final cases being recorded in the early 18TH century. An integral part of these trials were, of course, the use of magic, and there was much debate involving various enchanted potions. But something that began in the superstitious Middle Ages continued into the Enlightenment; as Renaissance Dogman

late as 1696, a pack of werewolves was believed to run wild in Estonia under their leader Libbe Matz. It must be pointed out that the fear of wild

wolf predation existed in many places in Eastern Europe until the 20TH century.

Acknowledging this fact, a man in the form of a wolf would have been a very real fear for an agricultural society that already vilified the wolf. As in Salem, The pogrom to eliminate the dogman did not end with the Middle Ages.

if something in the natural world went awry, such as a bad crop or death. Indeed, the Renaissance culture took hold and redoubled the efforts to rid of livestock, the very human response was to place blame. Conveniently, humanity of this evil scourge. Actually, the prosecution of the werewolf was witches were tailor-made to take the blame for all manner of maladies and even more feverish in the Renaissance. While the religion of Christianity mishaps. In extreme rural areas, the witch masquerading as a wolf was an was splintering into often warring factions, a common figure for unmitigated actual concern.

hatred was the figure of the witch. And, of course, the werewolf, who was seen as a mortal being that had willfully consorted with the devil, was now You would think that a world basking in the light of the Renaissance would a creature reduced to one of Hell's minions as well. There was the undeniable suppressed superstitions. Indeed, while the Middle Ages utilized relics ably intertwined relationship inherent in this witchcraft-werewolf connection of saints and blessed medals to keep evil away, many places in the Renaissance. The werewolf-witch trials were simply witch trials combined with the sance reverted back to the use of pagan charms. In actuality, they probably trials of people accused of being werewolves. By extension, the werewolves never stopped using these charms, they simply suppressed displaying them were also witches or were the familiars of witches, spirits inhabiting a host while they were under the scrutiny of a very controlling Catholic Church.

body to do the witch's bidding. Belief in werewolves developed parallel to The main type of magic that was utilized is something known as apotro-the belief in witches, in the course of the Late Middle Ages, and reached its paic magic. This kind of magic is intended to turn away harm or evil influence in the Renaissance.

ences, as well as in deflecting misfortune or averting the so-called evil eye.

Like the witchcraft trials as a whole, the trial of supposed werewolves Apotropaic magic at its essence is the use of white magic to fight black magic.

emerges in what is now Switzerland in the early 15TH century and spreads Bavarian folklore of the Early Modern period, for example, had a charm throughout Europe in the 16TH, peaking in the 17th and subsiding by the known as a Wolfssegen, which was an apotropaic talisman against wolves.

18TH century. The persecution of werewolves and the associated folklore is Conversely, and in adhering to the precepts of structuralism, a Wolf-Bann an integral part of the “witch-hunt” phenomenon, this according to Elmar was a malevolent spell causing a wolf attack. The Wolfssegen is just one spe-M. Lorey, in his 1998 book, Heinrich der Werwolf: Eine Geschichte aus der cific example of a large number of distinct kinds of Segen, or charms, in the

=HLWGHU+H[HQSUR]HV VHLW'RNXP HQWHQXQG\$QDO\VHQ.

folklore of German-speaking Europe. While early examples of Wolfssegen survive from the Late Middle Ages, the popular use of these charms seems During the early period of these werewolf trials, accusations of lycanthro-to have peaked during the 17TH century, when they were offered by profes-py were merged with pointed accusations of something referred to as wolf-sional “wolf charmers,” known as a Wolfbanner. There is ample historical riding or wolf-charming. The case of Peter Stumpp in 1589 led to a societal evidence of wolves infesting much of the Bavarian Alps, so to have a charm against these predators should not be considered so infantile. And to have
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a charm against werewolves, well, that was simply hedging your bets. Un-in witchcraft. According to Jan Guillou, in the book, The Defender of Witches, fortunately, there is no extant text of a Wolfbann, the malevolent opposite this was a common method of turning a werewolf trial into a witch trial.

of the Wolfsegen; however, there is the text of a spell reversing a Wolfbann, Even if the werewolf was not a morphed witch but an actual creature, it was recorded in 1635.

still related to witchcraft. Rustic tales were told about witches who arrived The Wolfbanner were mostly destitute elderly men who made a living by at Sabbats, riding on the backs of these wolf-creatures. The evil and wicked selling charms or incantations. They were mostly tolerated, but from the acquired, according to Paracelsus, a 16TH century alchemist, the shape of 1590s they began to be persecuted as witches. During the early 1600s, a a wolf upon death, so there was also the very real element of necromancy number of Wolfbanner were tried and executed as werewolves themselves.

inherent within these stories, further damning anyone found guilty of such Apparently, the Wolfbanner often used fraudulent scams in order to con- heinous crimes against God. Actually, werewolves were such a threat against vince the peasants of their magical power and where given the death sen-the Christian that a famous sermon was focused on these dogmen. This tence because they were seen as predatory in their business practices.

sermon was preached in Strasbourg Germany in the year 1508. It was the These trials of the Wolfbanner persisted into the 1650s. A fascinating ex-discourse of a preacher by the name of Dr. Johann Geiler von Keyserberg.

ample of these proceedings is the trial of Thomas Heiser, who was aged 84.

“What shall we say about were-wolves,” the sermon begins, “for there According to the protocol, Heiser underwent the first stage of torture before are were-wolves which run about the villages devouring men and children.”

confessing to know how to perform the Wolf-Segen, which he had learned Now Dr. Geiler is very precise in his elucidation of such creatures. He states from a friend some fifty years earlier, in Innsbruck, and had made his living that these creatures—which he further describes as being so huge as to de-by performing it for the peasantry. He claimed to be able to call the wolves serve the name of bear-wolf—are driven to come to hunt for human flesh to attack a specific head of cattle, and to have done this a total number of when it is very cold and hunger compels them to prey on humanity. From ten times over a period of 40 years. He confessed that he had to promise a behavioral point of view, this elucidation makes sense, that wolves or any his soul to the devil in order to learn the charm. Again we find the idea of other large predator will indeed prey upon people due to disease or extreme witchcraft implicit in these tales concerning the relationship between wolves hunger.

and men.

Dr. Geiler goes on to observe that these wolves eat children out of their In another trial, this one from 1651, “Hans the Werewolf” was brought

“innate savageness.” They kill because, well, they are wild animals after all.

before the court, accused of being a werewolf at the age of eighteen. He had This is an unpleasant subject, but children in the eyes of the wolf were a slow confessed that he had hunted as a werewolf for two years. He claimed he prey item. It was an easy meal. But as we have seen throughout our study had gotten the ability to shapeshift into the body of a wolf by a man in black.

of the dogman, the element of killing children has been a facet of the dog- Obviously, this is not a reference to Johnny Cash. “When asked by the judg- man tale since the time of the myth told of Lycaon. It reached a monstrous

es if his body took part in the hunt, or if only his soul was transmuted, Hans crescendo in the actual case involving the serial killer Stubbs.

confirmed that he had found a dog's teeth-marks on his own leg, which he The third reason that wolves attack people, Dr. Geiler goes on to explain, had received while a werewolf. Further asked whether he felt himself to be is dependent upon the wolf having young. These wolves will kill due to hu-a man or a beast while transmuted, he said that he felt himself to be beast,"

man encroachment into their territory. In short, they defend their young.

as Maia Madar attested in her article, "Estonia I: Werewolves and Poision- And as less forest existed throughout Europe at the time of this sermon, ers." Through this confession, the court considered it proof that he had not encroachment became more and more common. The wolf had nowhere simply draped himself in animal skins, but truly transformed physically into left to hide. Again, this preacher is making sense from a very biological a werewolf, which meant he had undergone a magical transformation. Fur-perspective.

thermore, as he was given this disguise by a "man in black," which the court thought was obviously Satan. This dealing with Satan is the vital component Another explanation given that humans are attacked by the wolf, according to this sermon, is due to the age of the wolf. In short, and to reiterate, 74

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people are much easier to catch than a wild animal. Old predators will take ing society. This is illustrated in quite a few Renaissance cases, one of the humans as prey. That is a fact. This kind of age-related predation has been worst-ever being the case referred to as the Werewolf of Chalons, otherwise documented in African lions and in grizzly bears, as well as other species.

known as the Demon Tailor. He was arraigned in Paris on 14 December The preacher continues to assert that another cause for humans being 1598 on murder charges which were so appalling that the court ordered all preyed upon can be due to the sheer experience of having eaten human documents of the hearing to be destroyed. Even his real name has become flesh before. According to Dr. Geiler, "human flesh is far sweeter than other

lost in history. Burnt to death for his crimes, he was believed to decoy children of both sexes into his shop, and having abused them he would slice their throats and then powder and dress their bodies, jointing them as if of a deer. I rather doubt a wolf or any animal for that matter has such a discriminating palate. From a scientific standpoint, I believe that wolves do not enter the woods to leap out on travelers and tear their throats to shreds. Wolves prey on people habitually due to taste but proximity. This behavior can be illustrated by bleached bones were found concealed in his cellars. He died, according to legend, imprinted by something called habituation. A wolf—or any animal—simply the eyewitnesses, unrepentant and blaspheming.

can lose their instinctual fear by living close to human habitation. It can also. In 1521, Jean Boin, Inquisitor of Besançon, tried Philibert Montot, Pierre he caused by the animal losing fear from the act of feeding the predator. A Bourgot, and Michel Verdun for having made a pact with the devil and wolf preying upon livestock may, in a way, transfer this action to people before lycanthropy. These men became known as the Werewolves of Poligny.

ing as they are associated with a food item, like a goat or a cow.

These men came under suspicion when a traveler passing through the area. So, to this point in his lengthy sermon, this preacher seems to be quite attacked by a wolf. While defending himself, he was able to wound the analytically describing the nature of the European wolf. But as any good animal, forcing it to retreat. Following the trail of the injured creature, the preacher worth his salt, we are finally shown that the devil is in the details.

man came upon a hut where he found a local resident, Michel Verdun, Wolves also attack humans, Dr. Geiler continues, when the Devil transforms under the care of his wife, who was washing a wound on his body. Believing forms himself into the guise of a wolf! He goes on to state that a person can Verdun's injury to be a sympathetic wound, the man notified the authorities.

be possessed by the devil and transformed into a wolf, becoming a minion. Arrested and tortured, Verdun admitted that he was indeed a shape-shifter.

to do the bidding of the Evil One. In effect, the werewolf becomes a scourge. He also revealed the names of his two werewolf accomplices, as well as con-on society because of Satanic influence.

fessing to hideous crimes, that included conversing with Satan, murder, and the eating of human flesh. The three men were promptly executed.

In the sermon's conclusion, Dr. Geiler states that wolves also come upon mankind as a punishment from God Himself. To Dr. Geiler, the were- During the early spring of the year 1603 there spread through the St. Sever wolves he speaks of are natural creature; they are wolves indeed but not only districts of Gascony in the extreme south-west of France, the department mere wolves. By applying the prefix "were," which is a medieval term for Landes, a veritable reign of terror. From a number of little hamlets and

"man," I believe the good doctor is alluding to this creature's intelligence. It smaller villages young children had begun to mysteriously disappear off the is, after all, what separates us from the animals and what separates this crea-fields and roads, and no trace could be discovered. In one instance even a ture from the rest of the animal world. The werewolf is the merging of the babe was stolen from its cradle in a cottage whilst the mother had left it for human and the animal. The bestial savagery of the one, and the intelligence a short space safe asleep, as she thought. People talked of wolves; others of the other.

shook their heads and whispered something worse.

Indeed, many of these crimes that people were accused of were so hei-The consternation was at its height when the local magistrate advised the nous that the logical mind seems difficult to grasp the inhumanity. By society puisne Judge of the Barony de la Roche Chalais and de la Chatellenie that putting the blame on the devil, it was a bit easier to comprehend. And the information had been laid before him by three witnesses, of whom one – a execution of the guilty was simply driving the devil from their God-fear-13-

year-old girl named Marguerite Poirier of the outlying hamlet of St-Paul
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in the Parish of Esperons – swore that in full moon she had been attacked Thiess was quite determined in his confession, denying he had ever signed by a savage beast, much resembling a wolf. The girl stated that one midday a pact with the Devil. He refused to see the parish priest who was sent for to whilst she was watching cattle, a wild beast with rufous fur, not unlike a huge chastise him, saying that he was a better man than any priest. He claimed he dog, rushed from the thicket and tore her kirtle with its sharp teeth. She only was neither the first nor the last man to become a werewolf in order to fight managed to save herself from being bitten thanks to the fact she was armed witches. The warring of the werewolves and the witches occurred on three with a stout iron pointed staff with which she hardly warded herself. More-nights of the year: Saint Lucia, Pentecost and Saint John, which were the over, a lad of thirteen or fourteen years-old, Jean Grenier, was boasting that feasts situated on the natural, rhythmic seasonal changes. If the werewolves is was he who attacked Marguerite, as a wolf, and but for her stick he would were slow in their descent the witches would bar the gates of hell, and the have torn her limb from limb as he had already eaten three or four children.

crops, livestock, and even the fish catch would suffer. As weapons the were- The power of transforming others into wild beasts was attributed not only wolves carried iron bars while the witches used broom handles. Skeistan, the to malignant sorcerers, but to Christian saints as well. Omnes angeli, boni et witch, according to Theiss, broke the old man's nose with a broom handle Mali, ex virtute naturali habent potestatem transmutandi corpora nostra ("All wrapped in a horse's tail.

angels, good and bad have the power of transmutating our bodies") was the Finally, the judges sentenced Thiess to ten lashes for acts of idolatry and dictum of St. Thomas Aquinas. St. Patrick was said to have transformed the superstitious beliefs. Interestingly, this trial occurred in Livonia, on the east-Welsh king, Vereticus, into a wolf. After referring to these dogmen through-ern shores of the Baltic, in the year 1692, the same year as the Salem witch out the Middle Ages and in the Renaissance as diabolical witches, one case trials in Massachusetts. But what this trial did was

allowing the werewolf to demands a reevaluation of what a lycanthrope actually is in character. Out be a much more ambiguous creature. It also introduces us to the idea that of these werewolf trials of the Renaissance came an astounding case that the werewolf was a “hound of God,” an agent for good in a very evil world.

redefines the dogman mythos entirely.

This is an interesting idea, especially when we visit the tales told of the hell One of my favorite tales involving the werewolf-witch trails, which were so hounds.

endemic in the Renaissance, actually casts the werewolf as a kind of hero.

The case involved an 80-year-old man named Thiess. He confessed openly to being a werewolf, saying his nose had been broken by a man named Skeistan, a witch who was dead at the time he had struck Thiess. According to Thiess’ testimony, Skeistan and other witches were preventing the crops of the area from growing. Their purpose for doing this was to carry the grain into hell. To help the crop to continue to grow, Thiess, with a band of other werewolves, descended into hell to fight the witches and recover the grain.

The judges were astounded by such testimony, for they had naturally supposed the werewolves were agents of the Devil. But now they were hearing the news that werewolves were actually fighting the Devil. When asked what became of the souls of the werewolves, Thiess said they went to heaven. He insisted werewolves were the “hounds of God,” who helped mankind by preventing the Devil from carrying off the abundance of the earth. According to Thiess, if it were not for the werewolf, all the world would suffer. He said there were werewolves in Germany and Russia also fighting witches in their own hells.



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harbinger of death.

Like Anubis, the “Bearer of Death” is a term used in describing these hellhounds because they were supposedly created by ancient demons to

serve as heralds of death. According to legend, seeing one leads to a person's death. Sometimes it is said to be once; other times it requires three sightings for the curse to take effect and kill the victim. The Hellhound has been seen several times throughout history, and it is not specific to any one place. The Hel Hounds

most recent sightings have occurred in such varied places as Connecticut, Kentucky, Louisiana, Ohio, and Germany. They are often seen prowling about cemeteries. In an Indian reservation in upstate New York, a black hound is said to guard its cemetery. But the mythos behind this manifestation. Another component of the Renaissance was the reported accounts of what is known as the hellhound is most highly developed in England, and there is referred to as hellhounds. This creature seems to be a different composition where we will now set our course.

present in the folklore of the werewolf because it is not situated in the phenomenon. The Barghest is the name often given to the hellhound in the north of England, especially in Yorkshire. The Barghest is a legendary monstrous creature that displays a keen sense of intelligence and even a vindictiveness that makes it far more human than animal. This canid is referred to as a hellhound because of its outward appearance, according to medieval thought, is an outward manifestation of its inward spiritual state. It looks evil, therefore it indeed that this creature straddles two realities. The derivation of the word Barghest must be so, according to popular thought.

is disputed. The word for "ghost" in the north of England was once pronounced "guest," and the name is thought to be a derivation of "burghest,"

And this creature does look evil! Features that have been attributed to the hellhound, we are seeing this link to the "otherworld,"

cause its outward appearance, according to medieval thought, is an outward manifestation of its inward spiritual state. It looks evil, therefore it indeed that this creature straddles two realities. The derivation of the word Barghest must be so, according to popular thought.

hellhounds include mangled fur that is black as coal, glowing red eyes, razor meaning "town-ghost." However, the name can also have come from the sharp teeth, supernatural strength or paranormal speed, ghostly or phantom German word, "Berg-geist," which, interestingly enough, means "mountain characteristics such as appearing and disappearing at will, and the foul odor spirit." This is rather thought-provoking because the Arcadians worshipped or burning brimstone, leaving behind a scorched area wherever they go.

the werewolf on a mountain. Could it be that cultures in the ancient past, so Certain European legends state that if someone stares into a hellhound's eyes twice or more, that person will surely die. Displaying attributes from in awe of them that they worshipped them as gods, even offering sacrifices to the infernal fire from which they were supposedly spawned, hellhounds may appease them? Of course, this is only conjecture, but it is curious that very have fire-based abilities and an appearance that set them in the world of different cultures saw these hellhounds as a component of the natural world.

the elemental rather than the natural. They are often seen guarding the entrance to the world of the dead, such as graveyards and burial grounds, or and wooded spaces far from the civilized world. There is, however, a story undertake other duties related to the afterlife or the supernatural, such as of a Barghest entering the city of York occasionally, where, according to legend, hunting lost souls or guarding a supernatural treasure. We see the carryover end, it preys on lone travelers in the city's narrow ways. The seaside town of in the hellhound from the dogman attribute concerning an almost uncanny Whitby is also associated with such a spectral beast that is known to haunt a association with graves. In European legends, seeing a hellhound or hear-dark valley that is quite close to the town. Interestingly, Whitby is the town in which its howl may be an omen or even a cause of death. This then places this in England where Bram Stoker set his novel Dracula, another shapeshifting, preternatural canine in the world of the fae, a kind of banshee that is the supernatural creature.

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*Black Shuck or Old Shuck is the name given to a ghostly black dog said **strangely died.***

*to roam the Norfolk, Essex, and Suffolk coastline. Black Shuck is some-In this account we can see that this creature was viewed as a supernatural times referred to as the Doom Dog because it was whispered that seeing it being. As a researcher of the paranormal, it seems to me that it is possible would bring death to the eyewitness. Although it is said that his appearance that this entity could have been made manifest by the kinetic energy of the bodes ill to the beholder, this is not always the case. Many local tales tell of storm. Whatever the nature of this dog, Black Shuck seemed intent on Black Shuck terrifying his victims, but leaving them alone to continue living which victims to choose, as if this was a premediated attack. There was, at normal lives. In other tales he's considered relatively benign, and said to ac-least, an intelligence involved, and this event seems less of a vicious mauling company women on their way home in the role of protector rather than a and more like an execution, especially with the qualification in the contem-
portent of ill omens.*

porary account that Black Shuck "wrung the necks of them both." Was this There are legends of Black Shuck roaming the Anglian countryside since incident a culling of sorts, with the intention to rid the offenders from the before the conquest of the Vikings. The hellhound's name may derive from sanctity of the church? Well, let us see what happens next.

the Old English word scucca meaning "demon", or possibly from the local In the town of Blythburgh, on the Suffolk coast, some 12 miles distant dialect word "shucky," meaning "shaggy" or "hairy". For centuries, citizens from Bungay, Black Shuck was then witnessed bursting in through the of rural England have told tales of this large black dog with malevolent flam-church doors of the 15TH century Holy Trinity Church, accompanied by ing eyes that are red or alternatively green and as big as saucers. According to the ominous, yet appropriate, clap of thunder. The great black dog then ran reports, the beast varies in size and stature from that of simply a large dog to with focused attention up the nave, past the large congregation of the faith-being the size of a horse. This hellhound has been known to change shape at ful, and swiftly killed a man and boy. This

horrible incident was apparently will, could materialize and disappear on a whim, and had other supernatural too much for such a hallowed edifice to withstand, and the sacrilege caused components, such as glowing red eyes, all common traits to the faerie realm, the church tower to collapse through the roof. As the dog departed, he left further placing this creature in the dimension of the elemental. Sometimes scorch marks on the north door that remain in the wood to this very day.

Black Shuck has even appeared floating on an ethereal mist. According to folklore, this canine specter often haunts graveyards, side roads, crossroads. Now it must be stated that a very bad storm was occurring at the time of and dark forests.

these reported incidents. To scrutinize these accounts one must at least entertain the very probable notion that these churches were struck by lightning. Two of the most notable reports of Black Shuck is of his appearance at and the parishioners were killed in an extremely rare incident. But it is fasci-the churches of Bungay and Blythburgh in Suffolk, during a summer storm.

nating to me that churches are associated with these dog-creatures, and this. Both encounters occurred on the 4th of August, in the year 1577. The first attachment is cross-cultural. The Church Grim is a figure from English and incident happened at the 14TH century St. Mary's Church in Bungay. The Scandinavian folklore. These huge dogs are said to be the attendant spirits. event was described in A Strange and Terrible Wonder by the Reverend Abra-of churches, overseeing the prosperity of their particular church. English ham Fleming:

Church Grims are said to enjoy loudly ringing the bells, summoning the

This black dog, or the devil in such a linessse (God hee

faithful. But these church hounds are shapeshifters as well, and they seem

knoweth al who worketh all,) running all along down

to be denizens of the Goblin Universe. According to author Nancy Arrow-

*the body of the church with great swiftness, and incred-
smith in her requisite A Field Guide to the Little People, these faerie hounds
ible haste, among the people, in a visible forum and shape,
may appear as huge black dogs or as small, misshapen, dark-skinned peo-
passed between two persons, as they were kneeling uppon
ple. Are these creatures fae-wolves, a werewolf creature that is the result of
their knees, and occupied in prayer as it seemed, wrung
a faerie transformation, the structural equivalent to the werewolf? There is
the necks of them both at one instant clene backward, in
something wholly otherworldly about them indeed. In the book Scandina-
so much that even at a moment where they knelled, they
vian Folk Belief and Legend, Reimund Kvideland contends that the Swedish*
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equivalent to the Church Grim, known as the Kyrkogrim, are said to be stood, and this produced a type of mass hallucination in which many eyewitnesses reported the spirits of animals sacrificed by early Christians at the building of a new church. Those who stood watching their fellow parishioners getting killed by a light-church. Of course, this tale reveals its very pagan origins appropriated by the church. Those who actually believed they saw those killed actually being mauled by the Christians, but it also preserves the fact that, at one time, paganism and hellhounds. To a religious community grappling with the transformations Christianity were intertwined and enmeshed by a populous whose faith was brought about by the Reformation, this hellhound must have been seen as a mixture of the old ways and the new. Nancy

Arrowsmith maintains that the personification of an act of God perpetrated by the forces of nature.

in parts of Europe, including Britain and Scandinavia, a completely black dog would be buried alive on the north side of the grounds of a newly built church by the devil himself in the form of a hellhound to attack the faithful, illustrating, creating a guardian spirit, the church grim, to protect the church in blood that even though the faith was in an upheaval, one must always flee from the devil.

be diligent? After all, the scorch marks on the door are referred to by the Some paranormal researchers assert that these elemental black dogs use locals as “the devil’s fingerprints.” Of course this is all speculation, but this ley lines and draw power from these natural energy grids. Ley lines do in-werewolf incident is so fundamentally different from the other cases we have dealt have alignments of places of significance in the geography or culture considered, I prefer to consider all possibilities.

of an area, often including man-made structures. Perhaps relevant to our And one possibility is the notion that the hellhound is indeed a faerie creature. One folkloric element that we must at least examine within this theory is that ley lines often include “cursuses,” which are massive parallel imprints in the ground made by people between 3400 and 3000 BC. The is the concept known as the Wild Hunt. And the Wild Hunt is of ancient exact function of these cursuses remains largely unknown, but they are common, to be sure. In the Peterborough Chronicle, written in 1127, there is monly believed to have been used for ceremonial processions. Many cur-an account of the Wild Hunt’s appearance at night: cursuses encompass Neolithic graves and monuments. If graves and pagan sites

Many men both saw and heard a great number of hunts-

where built along this world grid, could it be that these hounds, metaphysical

men hunting. The huntsmen were black, huge, and hideous,

creatures of energy, travel these lines, pulling power from them, and where

and rode on black horses and on black he-goats, and their

thus seen among the graves of various cultures around the world, and this

hounds were jet black, with eyes like saucers, and horrible.

is why they are associated with the world of the dead? Could it be that the

This was seen in the very deer park of the town of Peter-

builders of the pyramids saw these entities as they erected their monuments

borough, and in all the woods that stretch from that same

and immortalized these hounds in the guise of Anubis?

town to Stamford, and in the night the monks heard them

It also must be pointed out that as the Catholic faith swept through Eu-

sounding and winding their horns.

rope, it was a frequent practice to build a church on the site of a sacred pagan This account has many parallels to witches, who were thought to ride on shrine, tangibly illustrating the usurpation of one faith over another. Was the the backs of werewolves to their unholy Sabbats. Indeed, it should because hellhound manifesting at these Christian churches because they were once the Wild Hunt is rooted in Nordic paganism. The Wild Hunt is a European pagan shrines, built along the ley lines? These questions, of course, have no folk myth involving a ghostly or supernatural group of huntsmen passing definite answers, but I think that if ley lines undergo serious scientific scruti-by the civilized world in wild pursuit of their quarry. The hunters may be ny, we may at least have answers regarding the innate power of the earth that either elves or fairies or even the dead. The leader of the hunt is often none emerges at certain geographical points. If these points along the ley lines are other than Woden himself, the Norse god who was associated with wolves!

not the actual portals from which hellhounds appear and disappear, could Seeing the Wild Hunt was thought to presage some catastrophe such as war it be that the energy that emanates at these areas affect the human mind or plague, or at best the death of the one who witnessed it, a very similar and produce thoughts that could be very real hallucinations? It may well be scenario to what was believed to surround the witnessing of a hellhound.

that the power of the electrical storm collided with the pulsating energy at People encountering the Hunt might also be abducted to the underworld the point in the ley lines on which the churches of Bungay and Blythburg 84

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or the fairy kingdom, further indicating that certain hellhound reports might affixed them to the world of the faerie, making them incorporeal elemen-indeed emanate from the world of the fae. In some instances, it was also tals that draw energy from the natural world. But don't be so hasty just believed that people's spirits could be pulled away during their sleep to join yet in deeming them fae-wolves. You see, in 2014, in a burial site not far the cavalcade. This is eerily reminiscent of a being known as a succubus, from the churches of Bungay and Blythburg, the skeleton of a huge dog who would draw breath from those who were sleeping. Remember, the term was unearthed. In life, this canine would have been over seven feet long and

"Shuck" was believed to be a remnant of the word "scucca," meaning de-weighted over 200lbs. Was this animal responsible for the sightings of the mon. But there is also the uncanny resemblance of this word and the word hell hound that attacked those churches back in the Renaissance? Could

"suck." It seems as if at one time the attributes of the succubus and the hell-these bones be the remains of Black Shuck himself? Just when I thought hound were somehow intertwined.

that the hell hounds were personifications of the environment, allegorical While these earlier reports of Wild Hunts were recorded by clerics and manifestations of the forces of nature told in rustic folktales of lightning portrayed as diabolic, in late medieval reports the hunters are from the fa-storms, we get a body. It doesn't seem this particular relic represents an elerie otherworld, where the Wild Hunt was a host of faeries. Faerie dogs

also emental faerie. Indeed, while we await radio carbon dating on the remains, played an important role in this hunt, seeking out mortals to take back to it seems we now have to at least entertain the notion that some sightings of the faerie realm. Jennifer Westwood, in her 1985 treatise, Albion, A Guide dogmen are actually cryptids!

to Legendary Britain, suggests this knowledge of the Wild Hunt was so imbedded in the British imagination that in the 19th century the idea survived that on some wild winter nights the faerie king and his hounds could still be heard rushing along.

In a scientifically revisionist imagining of the Wild Hunt, Hans Peter Duerr noted it “is generally difficult to decide, on the basis of the sources, whether what is involved in the reports about the appearance of the Wild Hunt is merely a demonic interpretation of natural phenomenon, or whether we are dealing with a description of ritual processions of humans changed into demons.” Historian Ronald Hutton noted that there was “a powerful and well-established international scholarly tradition” which argued that the Medieval Wild Hunt legends were an influence on the development of the Early Modern ideas of the witches’ Sabbath. Building on this idea, in certain parts of Britain, the hunt is said to be that of hell-hounds chasing sinners or the unbaptized. There seems to be a rather uneasy alchemy of the Christian and the pagan underlying the notion of the Wild Hunt in general and the hellhound in particular. After studying the hellhound, it seems we are left with more questions than answers.

These tales of hell hounds have a very ancient origin, resurrected in the time of the Renaissance during a period of religious instability. In our study of the dogman, we are locating culprits that match the description of intelligent beasts. The hell hounds certainly adhere to these criteria. It is what their true nature is that is difficult to ascertain. It seems that our study has 86



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woman, who was tending cattle in the Mercoire forest near Langogne in the eastern part of Gévaudan, saw the beast come at her. However, the bulls in the herd charged the beast, keeping it at bay. The bulls eventually drove it off after it mounted a second time attack. This incident already ignited a

panic a month before the first body was found in July. The first official victim of the beast was a 14-year-old girl by the name of Janne Boulet.

As more people were killed, organized hunts began in earnest. However, The Beast of Gévaudan

the beast was gaining a paranormal aura to it. It was said that skilled hunters shot it at close range and the hulking monster simply ran off. This is sounding quite familiar to the wolf reported at the appropriately named Skinwalker Ranch in the United States, a modern creature that was seemingly The Beast of Gévaudan is the historical name associated with the man-impervious to bullets. We shall look into that incident in our next chapter.

eating wolf creature which terrorized the former province of Gévaudan in But this French beast was gaining the reputation that it could not be killed, the Margeride Mountains in south-central France between 1764 and 1767.

while more and more human victims fell prey to its bold predations.

To put this time period in perspective, the French and Indian War waged in Victims were often killed by having their throats torn out. Even though the what would eventually become the United States and George Washington authorities used a considerable amount of manpower and money to hunt fought on the side of the British. Revolution was in the air. And so, too, was the animal, including employing several professional soldiers, local civilians, the rumors of a werewolf at large in the French countryside.

and a staff of royal huntsmen in the quest, the wolf-creature could not be The ferocious attacks were in a territory which covered an area of approximately 250 sq. miles. Something was hunting in a very confined region.

within its territory, roaming the mountainous forest without reprisal.

So what was this creature? A contemporary account describes the beast as Over the later months of 1764, more attacks were reported throughout

being:

the region. Very soon terror had gripped the rustic villages because the beast

“much higher than a wolf...his feet are armed with talons.

was repeatedly preying on men alone in the fields, or attacked women and

His hair is reddish, his head large, and the muzzle of it is

children as they tended livestock in the forests around Gévaudan. It was

shaped like...a greyhound...his back streaked with black;

continually reported that the beast seemed to only target the victim's head

his large mouth is provided with sharp teeth.”

or neck area when it attacked.

The better to eat you with, my dear. Indeed, as Loren Coleman attests in *By* late December 1764 rumors had begun circulating that there may be

&U\$WR]RRORJ\$WR=, “many terrified peasants [thought this] to be a loup-a pair of beasts behind the killings. This was because there had been such a garou (‘werewolf’).” And reading the 18TH century account is a bit puzzling.

high number of attacks in such a short space of time. Indeed, many killings
What is being described? This creature was described in some sources as
appeared to have been reported at the same time over quite a large area.

being as big as a calf, and the black streak down its back puts one in mind
of Some contemporary accounts suggest the creature had been seen with
an-a hyena. Menageries were common in this period, a way for the wealthy
aris-other of its kind, while still others thought the beast was with its young.
Was tocrats to flaunt their status. Hyenas were kept as a curiosity in some
of these there a breeding population? If we recall the sermon on

werewolves, we will backyard zoos. Could one of these animals escaped? Sure, it is plausible.

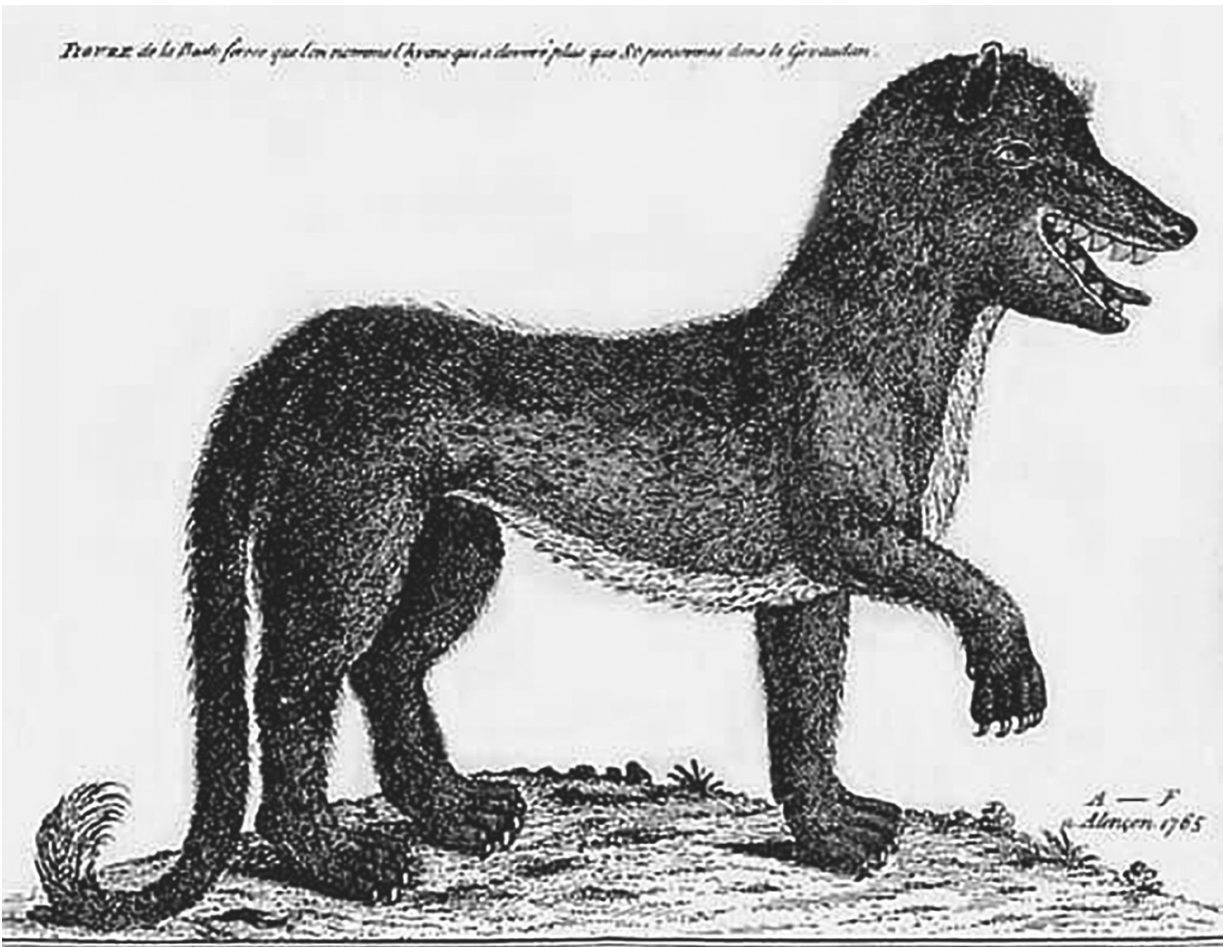
remember that one of the reasons wolves will prey on people is when there But let us investigate further, shall we, before we make any hasty judgments.

is young involved.

This creature was first sighted in the summer of 1764. In June, young Or could a relic population of a cave hyena have survived in the French forests of the 18TH century? After all, there is cave paintings not far from 88

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these killing fields that depicted these hyenas. Could these predators have Gévaudan. They arrived in Clermont-Ferrand on February 17, 1765, bringing with them eight bloodhounds which had been trained in wolf-hunting.

when encroachment of farming and grazing livestock flushed them from their last stronghold in the isolated mountain glens? Loren Coleman writes that even in England, the periodical St. James's Chronicle, ventured that this of the wolves, they were replaced in June 1765 by François Antoine, the predator was a "new Species."

king's weapons bearer who also had the awesome title of Lieutenant of the Whatever was the actual animal behind this creature, it was soon become Hunt.

ing the stuff of legend. None other than King Louis XV awarded 300 livres to Jacques Portefaix after he and seven of his companions drove the animal off after being attacked several times on January 12, 1765. The king then decreed that the French state would help find and kill the beast.

LOUP DU CHAZES (WOLF SHOT BY FRANÇOIS ANTOINE) - UNTITLED FRENCH

PERIODICAL, SEPTEMBER 1765

7KHEHDVWÀQDOO\EHVWHG"7KLVLOOXVWUDWLRQVKRZVDUHP
DUNDEOHODUJHFDQLGWKDWSSHDUV

barely wolf-like.

On September 20, 1765, Antoine had killed what was believed to be a large wolf measuring 5ft 7in long, and weighing 130 lb. Believing it Antoine

LA BETE DU GEVAUDAN - PRINTED IN THE LONDON MAGAZINE, MAY, 1765

officially stated: "We declare by the present report signed from our hand, An artist's representation of the French beast. It appears to be a blend of caniform and we never saw a big wolf that could be compared to this one. Which is why feline, the tail appearing quite lion-like. The face appears to have an almost human expres-we estimate this could be the fearsome beast that caused so much dam-sion of mockery.

age." The animal was identified as the culprit by survivors of its attacks, who recognized the scars on its body inflicted by victims defending themselves.

Three weeks later, Louis XV sent two professional wolf-hunters, Jean The wolf carcass was then stuffed and sent to Versailles where Antoine was

Charles Marc Antoine Vaumesle d'Enneval and his son Jean-François, to received as a conquering hero. For his skill and bravery, he was rewarded a
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large sum of money as well as titles and various royal awards.

beast that was shot by Chastel. That specimen was none other than a striped However, the awards were hardly dusty in François' trophy case when, on hyena. And here is where our study becomes quite interesting. The Chas-December 2, 1765, a mystery beast severely injured two men. Very soon, tels kept in their menagerie...wait for it...wait for it...a hyena. Not only that, over a dozen more deaths are reported to have followed.

but the Chastles are implicated even further. In 2001, the French naturalist Michel Louis proposed in his book La Bête Du Gévaudan – L'innocence Des The reign of terror ended in the evening of July 19, 1767. Jean Chastel, Loups, that a red-colored mastiff belonging to none other than the hunter a member of a hunting party organized by a Marquis, brought the creature who slayed the beast, Jean Chastel, was the perpetrator, and that its owner down by firing silver bullets into it, believing it was a werewolf and no mere may have armored it to protect it from the peasants that it attacked. Was he animal. As a show of proof that this was the murderer, the animal was dis-killing vicariously through animals, either training a dog to kill or by setting a emboweled and a child's collar bone was found in the beast's stomach. After hyena lose in the French countryside? Or was he or a member of his family being paraded throughout the relieved villages for a fortnight, the remains a serial killer, who used these animals as a cover for their bestial actions?

were delivered to the king, who promptly ordered the burial of the severally decaying carcass. The site of that burial has never been uncovered.

Let me give one final thought to this case, if I may. Jean Chastel was using silver bullets when he killed what he proposed was the beast. The body was The invaluable information found in The Fear of Wolves: A Review of Wolf not presented to the king until it was quite in an advanced state of decay.

Attacks on Humans records that the number of victims at the hands of this Could it be that Chastel knew the killer? Well, knew the human form of the mysterious predator differs according to various sources. In 1987, one

study killer anyway. Could the beast of Gévaudan have been an actual werewolf, estimated there had been 210 attacks; resulting in 113 deaths and 49 injured—possibly even a member of the Chastel family and Jean felt that he must put it to rest; 98 of the victims killed were partly eaten. However, other sources claim an end to the murders? He may have waited to take the remains to the king it killed between 60 to 100 adults and children, as well as injuring more than after all hope of identification had rotted away. We may find out the answer soon. Even if the conservative lower number is taken for fact, this amounts to when the remains of the carcass are discovered. If that ever happens.

quite a high percentage of the region's population.

So what was the Beast of Gévaudan? Modern scholars believe that public hysteria at the time of the attacks contributed to the fueling of superstitions among the rural villages that already had a folk tradition that supernatural beasts roamed Gévaudan. However, the current school of thought maintains that these deaths attributed to a fantastical beast were more likely the work of a number of wolves or packs of wolves, this according to the 1991

work of Richard H. Thompson entitled, *Wolf-Hunting in France in the Reign of Louis XV: The Beast of the Gévaudan*. To most scientific consensus, the legendary Beast of Gévaudan was not one, but several, man-eating wolves acting as rogues without a pack. The book, *The Man-Eater of Gévaudan: When the Serial Killer is an Animal*, by Giovanni Todaro, states that the problem of attacks by wolves was very serious, not only in France, but throughout Europe, with tens of thousands of deaths in the eighteenth century alone.

But our study does not end here, with dead wolf carcasses laying sprawled in a pool of blood in the French mountains. According to Loren Coleman, in 1997 a taxidermist at the National Museum of Natural History in Paris stated that the museum had kept a similar specimen in its collection to the



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creature yet catalogued by science.

When delving into the world of the cryptid, I first research animals that roughly fit the description of the eyewitnesses by investigating the fossil

record. If there is indeed a precedent for what is described, then it may be possible that some remnant of an animal represented in that fossil record may still be roaming isolated pockets of dense forests around the earth. The coelacanth is the perfect example of an animal that has survived from the The Dogman as Cryptid

ancient past to this very day. But that is a creature that lives in the depths of the oceans. Is there a land based equivalent to this fish prowling about, awaiting scientific discovery?

Let us examine some of the sightings of crypto-canines and compare these. Thus far we have studied the dogman mythos from a very scientific perspective, applying academically accepted terminology to philosophies and concepts in order that this undertaking may meet with at least a modicum of acceptance across many recognized disciplines. As we have seen, since antiquity, the creature referred to as dogman, the lycanthrope of myth and legend, has been perceived as a being of the mind. Even in cases where there is a physical periphery of the world of man, it would be the indigenous cultures that are so closely linked to the land.

One candidate for the dogman is a creature that is known in the academic community as *Canis dirus*, the Latin translating as the "fearsome dog." We are coming very close to dealing with a natural creature, albeit a creature that is highly stylized to configure with a Christian worldview. But know it better as the dire wolf. This creature is an extinct carnivorous mammal—fundamentally we are intellectually wrestling with a creature that comes from the world of the genus *Canis*, roughly the size of the extant gray wolf, but with a the uncivilized world of the chaotic ether and invades the sanctity of our civilized hulking body. *Canis dirus* hunted in North America beginning around 10,000 years ago and seemingly impregnable lives. This is illustrated

being a man manipulated to be manifestly savage. In the cases of the hell hounds, we are coming very close to dealing with a natural creature, albeit a creature that is highly stylized to configure with a Christian worldview. But know it better as the dire wolf. This creature is an extinct carnivorous mammal—fundamentally we are intellectually wrestling with a creature that comes from the world of the genus *Canis*, roughly the size of the extant gray wolf, but with a the uncivilized world of the chaotic ether and invades the sanctity of our civilized hulking body. *Canis dirus* hunted in North America beginning around 10,000 years ago and seemingly impregnable lives. This is illustrated

with unadulterated 240,000BC and is generally believed to have died out at the time of the bravado in the hell hounds that walked straight into the churches and preyed Younger Dryas, approximately 10,000 years ago. The dire wolf was among upon the praying. So, was this hellhound a creature born in the depths of the many large carnivores and megaherbivores that became extinct in North hell, an elemental flame sent by the devil himself to be a scourge on human-and South America near the end of the Pleistocene epoch. But this creature ity? Or could it be that there is an underlying component of truth in these may not have been confined to the Americas and may have spread out into tales. Were the werewolf sightings of old and the hellhound incidents in Europe, providing a basis for the myths and legends found throughout that the Renaissance cases involving a cryptozoological creature? Is it possible continent. I point out that if the Bering Land Bridge facilitated the influx of that the beast of Gévaudan was not a serial killer assuming the identity of a Homo sapiens into this new world, it would also have allowed the dire wolf rampaging beast and actually a species of previously believed extinct animal, to migrate westerly, spreading out over Asia and Europe and establishing a carry-over from the Pleistocene, still roaming the few wild places in 18TH

isolated pockets of a genetically viable mating populations that may have century France? I am rather attracted to the idea that many of these sight- lasted up into the time of the age of industry.

ings of dogmen are of real flesh and blood animals, misidentified according The famed dire wolf could certainly account for sightings of hellhounds, to the bias of a particular time and place. So let us keep an open mind and the large black dogs creeping about in the desolate moors, the perfect lo-delve into the dogman legend from a different perspective, with the consid-cale for an elusive animal to fill the predatory void inherent in that type of eration that possibly a few of these sightings of these beasts may be of a true 94



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environment. Until the DNA results are published on the bones found in have been similar to a coyote in size, although it was much more powerfully Suffolk of the huge canid that could be the infamous Black Shuck, it is in-built. If this is the case, and a Borophagus was still prowling remote moun-

interesting to speculate whether this 7-foot-long dog may not be in fact a dire wolf. Of course, this is highly unlikely, but so too are the reports of a black dog crossing paths with one of these creatures. Of course the hiker would be seen appearing out of a storm, breaking into a church, and killing parishioners perpetually missing because no evidence would remain to be found.

ners as they prayed.

The better known cave hyena (*Crocota crocuta spelaea*), also known as the spotted hyena, is one of the most common large mammals in the fossil record. There are more suspects in the fossil record that we must yet examine.

The Ice Age spotted hyena, ranged from the southwest corner of Europe, collected in the Iberian Peninsula, to eastern Siberia. This range shows the distribution of this species during the Miocene epoch. While amphicyonids have traditionally been viewed as closely related to ursids, or bears, some evidence suggests they may instead be canids. They were nearly as large as a black bear. The cave hyena was a highly specialized animal that preyed on large mammals, such as horses and woolly rhinoceros, and was responsible for the extinction of many large mammals because their legs were made for short, sudden bursts of speed.

for the accumulation of hundreds of large Pleistocene mammal bones at In a rather bizarre behavior, these bear dogs also nested their young in numerous paleontological dig sites. Kills partially processed by Neanderthals and then by cave hyenas indicate that hyenas would occasionally steal Neanderthal kills; and cave hyenas and Neanderthals competed for cave sites. Many caves show alternating occupations by hyenas and Neanderthals.

The animal known as Borophagus, or the “gluttonous eater,” is an extinct. Obviously, because of this animal’s close involvement with our evolution, genus of a group of canids endemic to North America from the Late Mio-it made an impact on humanity and still plays a role because its mystique cene epoch through the late Pliocene epoch that lasted until 2 million years survives even now in our latent collective unconscious. But there is more.

ago. If this animal was elusive enough to survive the climatic change and the It has been said that the presence of large hyena populations in the Russian predations of early man, it may be a prime suspect for these cryptid crea-Far East may have delayed the human colonization of North America, this tures. Borophagus, like other borophagines, are known as “bone-crushing”

according to Lynette Summerill in her article entitled “Gnawed Bones Tell or “hyena-like” dogs. Though not the most massive culprit by size or weight, Tales.” So this hyena could have been considered a guardian spirit, a seem-it had a more highly evolved capacity to crunch bone. Typical features of ingly supernatural animal that either hindered or allowed passage. Because this genus are a bulging forehead and powerful jaws; Borophagus has been so many dog-creatures are associated with the transition from one state of considered to be probably a scavenger. Its crushing premolar teeth and being to the next, it is interesting to consider the very real possibility that this strong jaw muscles would have been used to crack open bone, much like the hyena was responsible for some of factual elements that formed the basis hyena of the Old World. However, as proposed by Wang Xiaoming and for this mythology.

Richard H. Tedford in their study entitled, Dogs: Their Fossil Relatives and The cause of the cave hyena’s extinction is not fully understood, though it Evolutionary History, Borophagus fossils are so abundant and geographically could have been due to a combination of factors, including climate change widespread that some paleontologists now argue that Borophagus must have and competition with other predators. But I feel that if it were possible that been both the dominant carnivore of its time, and thus an active predator some relic of this species could have survived, the cave hyena best fits the because carrion feeding alone could not have

sustained such a large popula-contemporary descriptions given of the Beast of Gévaudan.

tion. They note that not all carnivores with bone-cracking ability are scaven-The waheela is a wolf-like cryptid rumored to live in remote regions of gers, such as the modern spotted hyena; instead, the researchers interpret the Nahanni Valley in the Northwest Territories of Canada. However, this the bone-cracking ability as an adaptation to social hunting where the prey creature has also been reported in areas of Michigan and even as far afield as animal was completely consumed. A full-grown Borophagus is estimated to 96

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Alaska. According to Loren Coleman, the waheela is a ghostly white, wolf-totemic value. Of course, this pelt was never submitted for genetic scrutiny.

like cryptid reported by the Inuit, Native Americans, and European trap-But prehistoric beasts are not necessary for savage predations to occur.

pers who ventured into the interiors of Alaska and Canada. Zoologist Ivan For example, between December 2005 and November 2006, an unusual-Sanderson entertained the notion that the waheela might represent a relict looking wolf killed 36 sheep and maimed or mauled 71 more in McCone population of amphicyonids, a group of prehistoric bear-dogs, or even the and surrounding counties in Montana. Like the Black Shuck of British leg-dire wolves. The waheela is similar to a being that is indigenously referred to end, this wolf quickly moved to another area to kill again. According to a as the Amarok, a giant wolf from Inuit mythology. It is reported to travel in NewWest article, it was shot on November 2, 2006, in Garfield County, groups of two or three, and not in large packs as modern wolves do.

*Montana, after killing 120 sheep there. Initially, as reported by Mike Stark The shunka warak'in is an animal mentioned in Native American folklore in the %LOOLQJV*D]HWWH, Montana wildlife officials were unable to identify the that is said to resemble either a large wolf, a hyena, or a composite of both.*

106-pound, reddish-yellow animal. Loren Coleman even suggested that it According to cryptozoologist Loren Coleman, in his definite work &U\SWR]Rwas a shunka warak'in in an article he wrote for

Crptomundo.com, but it has ology A to Z, “shunka warak’in” is the indigenous Iowa Tribe’s term mean-since been positively identified by the Montana Fish, Wildlife and Parks ing “carries off dogs”. Coleman suggested that the creature may possibly be a Department as a four-year-old male wolf with unusually red-colored fur.

dire wolf or an extinct species of hyena. Various other cryptozoologists have This episode illustrates how even ordinary wolves can be quite ferocious suggested that the shunka warak’in that appears in Native American folklore and can have legends formed around them.

can be explained by prehistoric mammals such as hyaenodons, or even the If some of these creatures that are called dogman, werewolves, or hell-Chasmaporthetes, the only true American hyena. Whatever species of animal hounds are a relic population of a branch of canid or simply a common that was shot in 1886 by a settler by the name of Israel Ammon Hutchins on wolf that has been not only misconstrued but underestimated, these beasts what is now the Sun Ranch in Montana has been suggested by Coleman as that are being reported have a near mythic quality. Indeed, they are part of an example of this mysterious creature called the shunka warak’in.

the very fabric that creates legends. Sometimes these animals are revered for Something very near the Indian description of a shunka warak’in was re-their savage tenacity, such as the wolf was by those berserkers who wore its portedly killed after it was seen stalking around this isolated settlement. One skins into battle to accomplish a needed psychological transformation. And, winter’s morning something quite strange was harassing the farmer’s geese.

of course, a few times the animal has been demonized in the personage The farmer dutifully took a shot at this hulky canine-like beast but missed.

of the demonic werewolf and the hellhound. But on other occasions, this But this strange creature was still seen prowling around the cabin sporadical-creature has been deified like Anubis and the mountain wolves worshipped ly. One day the creature let down its guard and approached the settlement

by the Arcadians. And this worship causes a transcendence that shapes our too closely, and it was shot and killed.

notion of these creatures.

Joseph Sherwood, a taxidermist, acquired the carcass from Hutchins, Animal worship, known as zoolatry, refers to rituals involving animals, mounted it, and put it on display in his combination general store-museum such as the glorification of animal deities or the practice of animal sacrifice in Henry's Lake, Idaho. Sherwood named the beast the scientifically sound in order to enable communication with the "otherworld." When a god is in "Ringdocus". This stuffed trophy, the only piece of physical evidence, respected or worshipped by means of a representative animal, such as a was never properly examined by the scientific community.

wolf, an animal cult formed. Animal cults may be classified according to Another more contemporary incident occurred in 1995 when a shunka their outward form or according to their inward meaning, which may of warak'in reportedly snuck into camps at night a preyed upon dogs. It was course include shapeshifting, the act of undergoing transformations from said to have looked something akin to a hyena and cried like a person when one form of being to another. The Sorcerer cave painting is an example of it was shot. A native American alleged that its skin was still kept by somethis transformation. So too is the sacred hide that was used as a conduit to one, demonstrating the very ancient idea that an animal's pelt had intrinsic commune with Anubis, that allowed a human priest to enter the realm of 98

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the divine. The North American waheela was also believed to be capable of shapeshifting. But when we study cultures that are nature based, then the creatures of their world become the intimate spirits that flow through life. So when we think of cave hyenas, that lived well into the era of the human, we can easily see that these intimidating animals would have been revered for their sheer bestial qualities. With fear comes respect and respect sometimes leads to deification.

It is easy to suggest but difficult to prove that some cryptid canine was responsible for the cults of the ancient world. But it is quite easy to imagine Dogman in America

what awe would revolve around a relic dire wolf or Borophagus. Was the wolf being worshipped in Arcadia a true remnant population of cryptid?

That conjecture is popular in the paranormal field, but such speculation As we continue with our study of the dogman, we must stop and look requires corroborating evidence. But as we have seen thus far in our hunt around in America. It is here, in this land of interstates and Walmarts, strip for this increasingly elusive creature, something from the natural world so malls and shining cities, that the name was coined, after all. But although imprinted on us as a species that it became an archetype and continues to the word dogman is a modern appellation, the belief in the sacred man-wolf haunt us still. If cave hyenas are all extinct, at least a relic exists in our col-crossed the Bering Strait with the first settlers into North America. Stories of lective unconscious. We are instinctually aware of these creatures because the dogman have many similarities that transcend cultures and geographic they were responsible for shaping who were are as human beings. We had to spaces, and its appearance in America attests to this universality.

adapt to avoid these creatures, even resorting to sympathetic magic to keep them at bay. But let us at least keep an open mind and entertain the notion Ian Woodward thought that these similar beliefs were due to the Norse that maybe a few of these prehistoric creatures may have survived and were colonization of the Americas around the year 1000 AD. While the Viking responsible for some of these sightings of these terrifyingly incredible canine settlement in Newfoundland is almost universally accepted, the interactions creatures reported around the world.

between these Christianized Vikings and the indigenous peoples is open for debate. It may simply be, as I believe, that these cultures already had established traditions of dogman mythology and any similarities is due to our shared collective unconscious.

When the overt European colonization of the Americas occurred in the 17TH century, the pioneers brought their own werewolf folklore with them and were later influenced by the lore of their neighboring colonies and those of the Natives. There was now a unique blending of nuisances that created a distinctiveness that created a new dogman mythology. For

instance, belief in the loup garou, which travelled from Canada, down through the Upper and Lower Peninsulas of Michigan and throughout upstate New York, originated from French folklore influenced by Native American stories on the Wendigo. In Mexico, there is a belief in a creature called the nahual, which traditionally limits itself to stealing cheese and raping women rather than murder. In Haiti, there is a superstition that werewolf spirits known locally as Jé-rouge, or red eyes, can possess the bodies of unwitting persons and 100

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nightly transform them into cannibalistic lupine creatures. This has a blend Skinwalkers, but men are far more numerous in undertaking the transformation. It was generally thought in this First Nation worldview that only jé-rouges typically try to trick mothers into giving away their children voluntarily by trying to use deception in the dead of night. There is the undeniable belief followed, not every witch is a Skinwalker, but every Skinwalker is a changeling element to this Haitian entity, making this creature an ambiguous witch. Skinwalkers are said to mimic the voices of family members in order to appear benign, but this is only a ploy to lure a victim into their grasp. We have their habit of actively trying to spread their lycanthropic condition to others, see the equivalent to faerie glamor at work in these tales. Skinwalkers are much like vampires.

also believed to be able to control a victim's mind and behavior. Another Much further to the frigid north, the eastern Naskapis culture of Greenway the Skinwalker is said to control its victim is to lock eyes with him, land and Labrador believed that the caribou afterlife is guarded by giant thereby entering his body and causing him to become ill and possibly die.

wolves which kill careless hunters venturing too near, possibly a folk-memo-However, the Skinwalker can also be quite a bit more physically aggressive as the cave hyena that impeded migratory progress for early pioneers into and less psychic in its commission of abuse. As late as 1946, a

Navajo Indian the Americas. Barry Lopez wrote in his 1978 book, Of Wolves and Men, that reservation was terrorized by rumors of a lycanthropic werewolf who slaugh-the Navajo people feared witches in wolf's clothing called the "Mai-cob." Of tered livestock and dug up graves and killed and raped women.

*course, the term witch came after Christian contact with a shamanistic cul-
The appropriately named Skinwalker Ranch, also known as the Sherman
ture, but we can at least get a feel that shapeshifting was believed to occur
in Ranch, is a property located on approximately 480 acres southeast of
Bal-individuals seen as outside the normal hierarchy of their societal
structure.*

*lard, Utah that is allegedly the site of paranormal and UFO-related
activities.*

*And, of course, we see the need for the human host to be draped in the Its
name is taken from the Skinwalker of Native American lore. And this skins
of animals, which is also a universal motif in these tales.*

*ranch does indeed have a story of a paranormal canid that acted anything
The Navajo, although the iconic image of the southwestern United States,
but natural. When a rancher bought the ranch in 1994, it had been vacant
this culture was actually a northern woodland society before tribal conflict
for nearly a decade. The rancher soon discovered that all entrances into the
caused displacement. They brought with them in their southerly migra-
ranch house was dead bolted and secured in chains to keep "something"*

*tion tales of the Skinwalker, a witch who transforms herself into an animal
out. One day the family discovered what that "something" was. They
spotted and assumes that animal's characteristics. In the Navajo cultural
belief, the an extremely large wolf prowling about in the pasture. The wolf
cautiously*

*¶iQW¶YYKQLL are human beings who have gained supernatural power by
break-made its way across the field, and, to the surprise of everyone, in a
docile ing a cultural taboo. This condition is a common element in
European folk-manner, it approached the family, acting like it was a*

familiar pet, even al-tradition regarding the ability to gain the use of magic, particularly through lowing the children to stroke it. It had rained that day, and the family re-consort with the Devil. Specifically, to the Navajo, a person is said to gain the called that the wolf smelled like a wet dog as they were petting it. After a few power to become a yee naaldlooshii upon initiation into the Witchery Way, a minutes, the wolf nonchalantly strolled over to the cattle corral and boldly very European term used to understand a First Nations concept. Let us say grabbed a calf by its snout, attempting to pull it through the corral bars.

that the way transformation into a wolf occurs in America is seen much the The rancher and his father began beating on the wolf's back with sticks but same way as shapeshifting was perceived in Christian Europe—that the act is it wouldn't release the calf. The rancher grabbed a .357 Magnum from his a perversion of nature and the person who gains this power is viewed as an truck and shot the wolf at point-blank range. The slug had seemingly no no-anathema, a tribal pariah working outside of cultural norms. This is done ticeable effect. The rancher, in desperation, pumped another bullet into the especially via the Navajo equivalent of the “Black Mass,” a perverted “sing,”

wolf, which then let go of the calf but stood looking at the family as if nothing a traditional Navajo ceremonial that was used to curse instead of to heal.

had happened. The rancher shot it two more times with the powerful handgun. The big animal backed off a bit, but showed no signs of distress, not Both men and women can become ¶iQW¶YYKQLL and therefore possibly even any blood was seen. The confused rancher retrieved a hunting rifle and 102



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*shot the wolf six times at close range. The fifth shot caused a chunk of hair
Reports of similar creatures also came from Allegan County in the 1950s,
and flesh to fly off the wolf, but it still didn't seem fazed. After a sixth shot,
and in Manistee and Cross Village in 1967. Linda S. Godfrey, in her book*

the wolf casually trotted across the field into a muddy thicket. The rancher The Beast of Bray Road, compares the Manistee sightings to a similar creature sighted in Wisconsin known as the Beast of Bray Road, first reported through the mud, but the tracks suddenly ended, as if the wolf had simply vanished into thin air, as if it simply returned to the elements.

has been applied well beyond the initial location to include any unknown Another shapeshifter, the already mentioned Rougarou, is part of the mythology of the Metis and Cree tribes of Canada, the north central United States and the western United States. The name "Rou Garou" was adapted by witnesses as a bear-like creature, as a hairy biped resembling Bigfoot, and from the French phrase "loup garou," which translates to "wolf-man," and as an unusually large creature that stands anywhere from two to four feet at the term migrated linguistically through the French tongue to New Orleans the shoulder, capable of standing erect to a height of 7 feet tall, and being and throughout Louisiana, were this creature has had a bit of a Renaissance.

an intelligent wolf-like creature apt to walk on its hind legs and weighing As such, some tales of the Rougarou are influenced by French legends about 400-700 pounds. It also said that its fur is a brown gray color resembling a werewolves. In many Metis stories of the Rougarou, a human transforms dog or bear. A number of animal-based theories have been proposed. They into a Rougarou after seeing one, a similar trait to that of the Skinwalker.

include that the creature is an undiscovered variety of wild dog, a waheela, Some researchers maintain that the stories about this shapeshifter were of- or a misidentified wolf. Although the Beast of Bray Road has not been seen ten meant to teach young people to behave properly and acted as a cultur-to transform from a human into a wolf in any of the sightings, it has been ally specific boogeyman. Yet many people report seeing this creature in the labeled a werewolf in newspaper articles.

*swamps of the American Gulf Coast, adding credence that this dogman may
One of the more interesting accounts involved a 13-year-old girl who had
exist outside of linguistics.*

never heard of the dogman. The girl was sneaking cigarettes behind her But when we use the term “dogman,” we are actually referring to the ep-family’s home near Reed City, Michigan in the winter of 1993, when she onym created from a specific event. The name arose after it was attached noticed a glint of light coming through the planks of an abandoned barn.

to an urban legend, and was used in jest in association with a radio station. After watching for a few minutes, she realized a six-foot tall creature with the head of a dog was staring at her. When the creature realized it was seen, it took on a frightening life of its own. In 1987, WTCM Radio in Traverse City, Michigan played a staff-produced song called "The Legend"

buffalo-sized dog in the same barn.

about a creature called the dogman as part of an April Fool's stunt. The song A more recent encounter includes a Fowlerville, Michigan, fireman who was written by Steve Cook, a disc jockey with an interest in folklore, who claims to have seen a gorilla-shaped creature with a canine head race over was inspired by a possible dogman incident in a cabin break-in. Set against 100 feet into a wooded area in a period of three or four seconds. These a backdrop of haunting music, the song recounts a century of Michigan en-creatures were now being seen, and reported, due to the release of a prank counters with a horrifying doglike creature that walks upright like a human song intended to be a joke. It could be a case of mass hysteria of sorts, being. In fact, Michigan has had a tradition of these unusual sightings. One with people either misidentifying known animals or seeing things through of the first recorded encounters happened in 1887 when a group of lumber-an implantation of the thought process through mass-media saturation. Or, jack working the vast woods of the Lower Peninsula's Wexford County saw of course, something uncatalogued could be stalking the woods of the Great a creature moving through the forest that had a man's body but a dog's head.

*Lakes region of North America. What this prank did accomplish was reig-
Then, in 1938, a man was attacked by a pack of five wild dogs. However,
niting an interest in rural Michigan folklore.*

one of these dogs walked on two legs.

Like any good cryptid worth its weight in salt, a fuzzy film surfaced in 104

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2002, purportedly showing an actual dogman attack that took place back in track far outside the range for a timber wolf.

*the 1970s. It became known as the Gable film because of a paper label af-
Godfrey speculates the creatures could be some kind of rare, wolf-dog fixed
to the box. The film, which runs for just over 3 minutes, shows at first
hybrid. However, without a doubt, there is also a more supernatural ex-
what looks like simple home movies. People are filmed waving as they chop
planation for their presence. Godfrey spoke with an elder from the Ho-
wood, fix cars, and capture children at play. Boring and very typical of any
Chunk Native American tribe who believed they were spirit creatures from
home movie. Near the end of the film, however, is when things start getting
another place that assume a physical form while in our realm. This is very a
little more interesting. The photographer is riding down a dirt road when
reminiscent of the European lore surrounding faeries. Indeed, there is also
he stops and goes out to check what looks to be a huge bulky creature on a
certain resonance to this otherworldly perception of the creature and the all
fours. The creature suddenly runs after the cameraman, who tries to flee.*

*wolf witnessed on the Skinwalker Ranch, which seemed not to obey under-
Before long there is tumbling effect and a brief shot of blurred teeth and
stood physics let alone adhered to the typical behavior of a wild predator.*

fangs before the camera falls to the ground and everything fades to black.

*Steve Cook, the creator of the dogman song that started it all, said he spoke
This film is quite convincing actually. Unfortunately, this is not the with an*

elder from the Ottawa-Chippewa tribe in the 1980s who believed dogman equivalent to the Patterson-Gimlin film. And it is a total hoax. The dogmen were members of a shapeshifting Skin Walker tribe who became dogman in this footage is proven to be no more than a man on all fours, stuck somewhere between their human and animal forms. However, he's wearing a camouflage ghillie suit. The impression is immediately bestial, skeptical about their actual existence.

however, and watching it one probably comes close to what it would have been like to have encountered a berserker on the medieval battle field. But if it is not an actual animal, it informs our beliefs about what may lurk in the what a hoax does, unfortunately, is take the attention off of very interesting dark recesses of the forest. It is a unique creature of regional America and a cases and relegate these cases into a spurious limbo because an investigator local attraction, much like the Jersey Devil is to the Pine Barrens and Bessie does not want to be the target of a prank. But we must not allow hoaxes to is to Lake Erie. The Bray Road sign is constantly taken as a souvenir, attest-totally blind us to the possibilities of the existence of canid creatures lurking ing to the impact the road has as a cultural phenomenon. The American the North American woods.

dogman is alive and well and it lives anytime someone looks down a trail in And there are indeed open-minded researchers out there who investigate the woods and wonders what may creep in the brush along the path.

regardless of the stigma. Linda S. Godfrey is one such investigator. Godfrey is a Wisconsin-based author and investigator who has been looking into the existence of creatures that fit the description of dogmen, which she calls

“upright canines,” since 1991. She told 7KH +XIAQJWRQ 3RVW that she's received reports from all over the country and that Michigan, particularly the area around Kalamazoo and anywhere in the range of the state's Manistee National Forest, has become a hotspot for these creature sightings. Godfrey first became interested in the subject while working as a reporter for a newspaper called the Walworth County Week. After hearing rumors about a werewolf-like beast, she wrote a story about the creature now known as the

“Beast of Bray Road,” which was thought to lurk in an area around Elkhorn, Wisconsin. The fake Gable film notwithstanding, Godfrey feels that huge dog-like tracks are the best evidence we have for the existence of upright canines. She said she has a cast of a paw print from Rock County, Wisconsin, that is more than six inches in length and width, the dimensions placing the 106

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expected for an individual's age, ethnicity and sex." A diagnosis of hypertrichosis does not imply any particular pattern of hair distribution. Except in very rare cases there is no androgen hormone involvement in cases of hypertrichosis, which means that is not an overactive male hormone that is producing these characteristics. Excessive hair growth diagnosed as hirsut-Dogman as

ism in women usually involves androgen hormone activity manifests as male pattern of hair growth on the chin, upper lip, and other areas where men Medical Condition

have abundant hair growth.

Because this condition is such a rare inherited disorder, historically these patients were considered a separate "species." And this can be forgiven, for when such a person was encountered, he did indeed seem to be something Shapeshifting in anthropological studies generally refers to the alteration out of a bestiary. Those with hypertrichosis show signs of this medial disorder of physical appearance from that of a human to that of another species.

der at birth. The long and silky lanugo hairs, normally shed before or short-Lycanthropy, the transformation of a human into a wolf, is probably the ly after birth, remain on the newborn's entire body, except on the palms of best known form of therianthropy. By extension, the term cynanthropy is the hands and the soles of the feet. The growth is typically distributed more also important in our quest to find the dogman. The ancient Greeks wrote on the face, ears and shoulders. In the documented cases of hypertricho-of

“kynanthropy,” from kyon (or “dog”), which applied to mythological beings, no reduction in hair growth was seen later in life, remaining consistent beings able to alternate between dog form and human form, or who possessed throughout the life cycle.

combined dog and human anatomical features. But because wolves are the Now it is interesting to note that those afflicted with this condition are bases for all dog species, and when dealing with ancient cultures, selective physically normal except for the hair growth and for occasionally reported breeding was not employed to the extent it is today, the dog and the wolf abnormal dental eruptions. So someone may be seen as hair covered and were very close indeed. A dog was little more than a wolf that had mutual with teeth protruding from the mouth at inhuman angles. This too would interaction with humanity. By extension, cynanthropy implies a sort of inti-appear very bestial in an unscientific culture. Even now, those people with mate familiarity.

hypertrichosis are shown in sideshows, even in our enlightened western so- The cynanthropod was an animal with a semblance of culture. It was a ciety. But in prehistory, someone born with this condition may have been creature whose lands were labelled on maps. In the ancient world, this dog-viewed as someone who straddled the world of the human and animal. This man was a flesh and blood creature. Now we must consider whether or not person may have been held in reverence, maybe even the shaman. Or, unsightings and encounters with what is now known as the dogman may have fortunately, this person may have never survived beyond birth, seen as an been actual contact with an ostracized human being with a very real medical omen or a curse. Physical manifestations in the ancient world was taken very condition. Someone born with this condition, according to the beliefs of seriously. And this may explain the Greek festival of the wolf, known as the various cultures, may have been seen as touched by the gods or, more prob-Lykaia.

ably, seen as a defected creation and abandoned. If this is the case for some Could the mountain on which this werewolf festival occurred have been reports of werewolfism, then the one diagnosis that must be considered is

the site of abandonment of infants inflicted with hypertrichosis? Or if not hypertrichosis.

exposed to the elements to die, possibly the newborn was cared for by a According to the informative website, hypertrichosis.com, which is a medical review of this condition, “hypertrichosis is an excessive hair disorder ostracized to the mountain because they were seen as different? Maybe even featuring abnormal hair density and length as compared to normal growth viewed as uncivilized? The tenants of structuralism are difficult to adhere

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to when a human is in animal form. What was a civilized society to do with Ages. Paul the Deacon mentions cynocephali in his Historia gentis Langobar-a man born in the form of an uncivilized animal? I maintain that those dorum, stating that enemies would “pretend that they have in their camps with the disorder that manifested as widespread hair growth would have Cynocephali, that is, men with dogs’ heads. They spread the rumor among been excluded from “normal” society but, because they were human beings, the enemy that these men wage war obstinately, drink human blood and would have formed their very own culture. Because of societal exclusion, quaff their own gore if they cannot reach the foe.” This account seems a bit they would have eventually come to be seen as a different race. And this more than describing a person with hypertrichosis. Of course a good deal does indeed have a precedent in history. The Greek name for this culture is of old fashioned enemy propaganda is at play, but it also describes a class known as the cynocephali. The term translates as “dog head.”

of people who occupy a warrior class, such as the berserker. At the court Cynocephali has been a feature seen throughout the course of this book.

of Charlemagne in the 8TH century, the Norse were given this animalistic Ritual representations of this notion is evident in the Egyptian gods. Anubis attribute as well, implying un-Christian and less-than-human qualities. “I am is the primary example. He was the wolf-headed Egyptian god of embalm-greatly saddened,” Charlemagne, the King of the Franks, was recorded as ing, whose likeness was mimicked by priests wearing head gear

fashioned as saying in a work entitled *Life*, “that I have not been thought worthy to let my a dog.

Christian hand sport with these dog-heads.” It may be that those with hypertrichosis may have been separated in some cultures and raised as warriors, Reports of mortal, dog-headed races can also be traced back to the writ-producing a class that was intended to act like the animal that they appeared ings of Greek antiquity. In the fifth century BC, the Greek physician Ctesias to be. Sparta, after all, had a warrior class, so it seems quite plausible that wrote a detailed report on the existence of cynocephali in India, known as a warrior class developed around these humans that appeared as animals.

Indica. Similarly, the Greek travel-writer, Megasthenes, claimed to know Could it be that initially the berserkers were a Norse genetic class trained about dog-headed people in India who lived in the mountains, communi- from youth to fight as animals because of their appearance? If this is the cated through barking, wore the skins of wild animals and lived by hunting.

case, and that genetic group eventually vanished due to death and increasing In these accounts from the Indian subcontinent, we may be seeing early ac-genetic diversity, then the Vikings, recalling this group’s ferocity, may have counts of the caste system within this Asian culture, which is fully developed sought transformation through the use of drugs and draped animal skins to and practiced as social stratification in India to this very day. In an article become those animal men.

entitled *Reconstructing Indian Population History*, the authors suggest that the caste system may be based on genetics. If this is indeed the issue, then The idea of men with the attributes of an animal is common throughout hypertrichosis may well have been one of the conditions that excluded one Norse lore. The Nowell Codex, famous for being the manuscript containing from society. If there were enough carriers of this gene that manifests this the Anglo-Saxon epic *Beowulf*, also contains references to *Cynocephali*. One condition, then a whole society of hirsute individuals may well have formed such reference can be found in the part of the manuscript known as “The in India. This tradition continued well into the Middle Ages. Quoting

*none Wonders of the East,” in which these dogmen are called
“healfhundingas”*

*other than St. Jerome, Thomas of Cantimpré corroborated the existence or
“half-dogs.” It also has to be noted that the fiend known as Grendel, the of
Cynocephali in his Liber de Monstruosis Hominibus Orientis, translated as
monster of Beowulf, is a hairy wildman as well. And the hero, Beowulf, has*

*“The Book of Monstrous Men of the Orient.” But in no way is India to be
the attribute of the wolf attached to him as well.*

*seen as an aberration for such dogmen. Herodotus reported claims by an-
These dogmen are also seen in Anglo-Saxon England, the Old English cient
Libyans that such creatures inhabit the east of their African country as word
for them is wulfes heafod, or “wolf’s head.” This name is a technical well.
Again, these cases involving cultures of dogmen comes from isolated term
for an outlaw, a person who could be killed as if he were a wolf. The
regions as if those deemed as dogmen were expelled from society or fled so-
called Leges Edwardi Confessoris, written around 1140, however, offered a
from the civilized world out of fear of reprisal or exploitation.*

*somewhat literal interpretation: “For from the day of his outlawry he bears
a We also see hints of these dogmen in Europe, beginning in the Dark wolf’s
head, which is called wluesheued by the English. And this sentence is the
same for all outlaws.” Cynocephali also appears in the Old Welsh poem
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Pa Gur as cinbin, which translates as dogheads. In this tale the cinbin are ene-saint, St. Louis IX of France, was “an animal with the head of the dog but mies of King Arthur’s warriors. As the story goes, Arthur’s men fight them in with all other members of human appearance... Though he behaves like the Scottish mountains around Eidyn, now called Edinburgh, and hundreds a man... and, when peaceful, he is tender like a man, when furious, he of these dogmen fall at the hand of Arthur’s warrior Bedwyr. This poem becomes cruel and retaliates on humankind.” This saint was a man who also mention a character named Garwlwyd, which is translated into Eng-had the physical appearance of a dog. This seem a classic representation lish as Rough-Gray. Interestingly, the name Gwrgi Garwlwyd, or Man-Dog of hypertrichosis. Of course, relying on the medieval formula that requires Rough-Gray, appears in another Welsh poetic work where he is described the outward manifestation of an inward spiritual state, the saint was also said in such a way that some paranormal researchers have described him as a to have the tendencies of a beast. Or he could have been a werewolf who werewolf. Could it be that these outlaws could be killed on site like a wolf transformed against his will. That is up to you to decide.

because they appeared as a wolf? Were they excluded from the communion of society and forced to scrape by living on the periphery of civilization, possibly even scavenging from the refuse of the society that wished them dead?

Remember, leprosy was once seen as the scourge of God and those afflicted were kept far away from the “clean.” Possibly those with hypertrichosis was treated the same. So either these outlaws were people with a genetic condition or we are dealing with pockets of lycanthropes living throughout the world. The reality of either case is utterly fascinating.

The cynocephali offered such an evocative image of the magic and brutality deemed characteristic of bizarre people of distant places that they kept

returning in medieval literature. Augustine of Hippo mentioned the cynocephali in *City of God*, Book XVI, Chapter 8, in the context of discussing whether such beings were descendants of Adam; he considered the possibility that they might not exist at all, or might not be human (which Augustine defines as being a mortal and rational animal: homo, id est animal rationale mortale), but insisted that if they were human they were indeed descendants of Adam.

The ninth-century Frankish theologian Ratramnus wrote a letter, the *Epistola de Cynocephalis*, on whether these Cynocephali, these dog-heads, should be considered human. He believed, although they had attributes of an animal, they were indeed men. If indeed they were human, then they had a soul. If, then, they had a soul, then it was a Christian's duty to preach the Gospels to them. If animals, and thus without souls, such would be pointless. When Francis is seen as preaching with the Wolf of Gubbio, the saint is identifying the wolf as a being with a soul. But to the medieval imagination,

ST. CHRISTOPHER ICON, DATE UNKNOWN - BYZANTINE MUSEUM IN ATHENS

not only could these men in the form of a wolf be seen as beings with souls, A cynocephalus St. Christopher. There are some rare icons that depict this martyr with they were even seen as capable of becoming saints!

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QGRJKHDGHGJRG\$QXELV

The thirteenth-century writer, Vincent of Beauvais, stated that his patron and Christopher pictured with a dog's head is not generally supported by the Orthodox Church.



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But the tradition of the dog-headed saint is not an isolated case. In fact, lived far removed from civilization.

in the Eastern Orthodox Church, certain icons surreptitiously identify Saint Petrus was born in 1537 in Tenerife, the largest island of the Canaries.

Christopher as a giant man with the head of a dog. The background to It is interesting to note that the Canary Islands get its name not from birds the dog-headed Christopher is laid in the reign of the Emperor Diocletian, but from dogs, borrowing from the Latin, Canus. According to the Roman when a man named Reprobos, meaning the “reprobate” or the “scoundrel,”

writer, Pliny the Elder, the islands were said, even in antiquity, to be home was captured in battle, a warrior belonging to one of the tribes dwelling to to a vast population of dogs. Also, this island is located off the coast of Mothe west of Egypt in Cyrenaica. We see the idea that this man existed out-rocco, an African region noted for dogmen.

side of society, a scoundrel akin to being an outlaw. He was from Africa, an exotic locale known for its dogmen myths. This scoundrel belonged to the But Petrus did not live out a dismal life in isolated segregation. On the division of soldiers known as the “Unit of the Marmaritae”, which suggests contrary, Petrus’ life has been well chronicled as he became quite famous an otherwise-unidentified “Marmaritae.” It is possible that this is a linguistic during his lifetime because of his condition of hypertrichosis. He first came reference to the Marmaricae Berber tribe of Cyrenaica. He was reported to the court of Henry II, King of France, in 1547, as a discovered oddity to be of enormous size, with the head of a dog instead of a man, which was from the exotic islands. Then our hairy friend was sent from there to the apparently a characteristic of the Marmaritae people.

court of Margaret of Parma, regent of the Netherlands. He was greeted with eager fascination; in fact, he even married while in the Netherlands. Later The German bishop and poet, Walter of Speyer, who lived from 967-he was invited into the court of the Duke of Parma. In addition to all of his 1027, portrayed St. Christopher as a giant of a cynocephalic species in the regal mingling, he found time to father seven kids; four of his seven children land of the Chananeans, the “canines” of Canaan in the New Testament, were also afflicted with hypertrichosis. His family became an object of medi-who ate human flesh and barked. This may have some historical fact inher-cal inquiry. Despite living and acting as a nobleman, Petrus Gonsalvus and ent

within the description. The eating of human flesh may have been a refer- his hairy children were not considered fully human in the eyes of most of those to cults that existed at the time of the Hebraic invasion that sacrificed their erudite Renaissance contemporaries. There was still the general con- humans to certain gods worshipped in the area. The barking language may suggest that he was of another, inferior race. In other words, he was consid- simply be a description of the sound of the native speech.

ered not quite human. All of his children, who were similarly afflicted with Eventually, as the holy legend continues, this dog-headed scoundrel met phenotypical hypertrichosis, were sadly taken from their parents and gifted the Christ Child. Unbeknownst to the scoundrel, he carried the Child across to various influential people as a kind of novelty pets. This selling of humans a river. But the Child grew quite heavy and the giant nearly drowned from should not be seen as such an affront in this time period. Slavery was a way the weight. The Child then revealed Himself to the dogman, and Reprobos of life throughout much of the world. And dwarfs, individuals usually below repented of his former behavior, and received baptism. According to Me-four foot in stature, were the playthings of royalty in France.

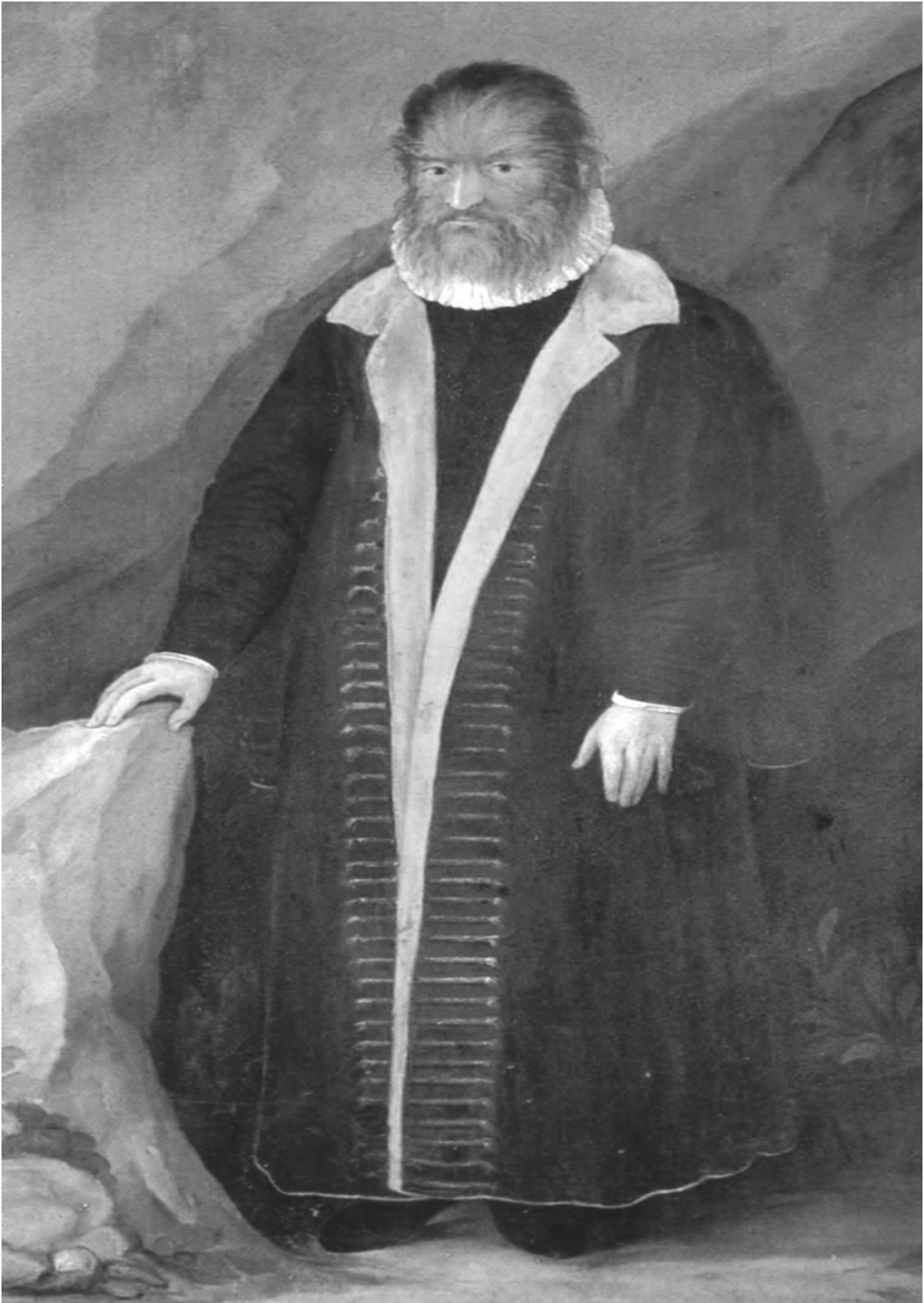
dieval Art: A Topical Dictionary, he was rewarded with a human appearance Petrus Gonsalvus eventually settled in Italy with his wife. The last known of Christ, whereupon he devoted his life to Christian service and became a record of him is from 1617, a year after the death of Shakespeare, when he warrior of God, one of the soldier-saints. He also became known as Chris-was listed among those who had attended his grandson's christening. What topper, a name that means "Christ Bearer" because he carried the Child this tale illustrates is that hypertrichosis is passed genetically. This inherent across a river on his shoulders.

sexual element is interesting in that the werewolf's bite is said to pass the But saints aside, medical conditions do abound in the historical record of curse on to others. Were the adolescents who undertook the rites of Lykaia definitive hypertrichosis in relation to dogma identification. Armand Ma- scrutinized for the trait of hypertrichosis, and cut-off from society so the trait rie Leroi, in his work, Mutants: On Genetic Variety and the Human

Body, would not be passed on within that society? When a trait is inherited, cul-recounted the story of Petrus Gonsalvus, referred to as “the man of the tures may have attempted to exorcize the contagion from their world. This woods.” This appellation suggests that he was ostracized from society and can explain many myths regarding dogmen reported in history. But one 114

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need not look to far away Asian forests or isolated African islands, nearly forgotten by the passage of time. Indeed, dogmen are not solely inhabitants

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of antiquity. One needs to look no further than Mercer County, Pennsylva-

AARMENSCH

nia to find a rather sad story of a wolf-boy.

For 30 years, werewolves had been reported roaming this rustic county in northwestern Pennsylvania. Of course, such sightings were considered stuff of legend, so not many took the stories told by mostly teenagers very

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seriously. But in the 1980s, the stories became quite real. Margie Lytle had

ETRUS

heard the stories of the dog-boy; in fact, her mother told her that she knew a

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farm where one lived. So like any good teenager, she and her friends set out

ONSALVUS

to investigate. Actually, they set out to scare each other in the night, but they eventually did encounter the “monster.”

Margie was walking with her mother and several young friends as their Petrus Gonsalvus looking very courtly. ,

group neared the property of a working farm. There they came upon a small

C. 1580 - A

milk house on the edge of the farmstead. Lytle didn't know who owned it then, but several older children in the neighborhood had told the melodramatic stories of unexplained, horrific howls emanating from this little farm.

NONYMOUS

Pausing curiously at the edge of the farm, almost instantly from behind her she heard a sudden howling noise. Quickly, she turned around and stared in horror as a black figure was running toward her on all four legs. She

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described the creature as follows: “the creature was dark brown, about four feet tall and hair covered over the entire body. One of its arms appeared

UNSTHISTORISCHES

to be almost deformed, the hands seemed cloven. The face appeared flat.”

The one feature that stood out was the eyes because the eyes appeared to sag.

When the creature reached her it stood up on its hind legs and grabbed her and started to pull her down the road. Her mother, who was stand-

M

ing several feet in front of her, grabbed Margie’s hand and quickly yanked

USEUM

her away from the strange beast. The creature quickly turned and ran back down the gravel road from where it came.

, A

The creature was again spotted several days later near an abandoned

USTRIA

house at the end of the road where the initial sighting took place. This time the creature was seen to be wearing a blue shirt and pants. The creature, after being observed, quickly ran away into the woods.

Another eyewitness reported that in this same time span, he was walking with several friends near where he lived in Mercer County when they 116

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*heard a noise at a nearby park. He shined his flashlight up towards the park
ridicule or derision. We see in this sad story the banishment motif within
when he was startled by what they observed. In the glow of the flashlight
the context of the dogman yet again, someone ostracized due to physical
stood a huge, dog-like creature that was feeding on an animal. The light
appearance. But we also can infer that since these reports had been made
made it stand up on its hind legs and turned toward the boys. The creature
since the 1950s, there was obviously a genetic quagmire that lacked any
looked like a man with a wolf-like face. It quickly ran away from the light
diversity to daunt the phenotypical manifestation of hypertrichosis. And we
into the dark woods, leaving behind a wet dog-like odor. Instinctually, the*

also recognize that sightings are quite subjective. A family with hypertrichoboy quickly turned and ran.

sis was observed and this turned into a 7ft werewolf with glowing red eyes.

In the safety of the sunshine the next day, the boys returned to the park This is how urban legends form.

and found a deer carcass that was apparently partially consumed. Around There is, of course, one other alternative. Mercer County may have the the area were broken branches about six feet off the ground.

genetic trait for hypertrichosis imbedded in some of the families living Terrifyingly, on another night, this same witness said he slept outside his within its borders, and werewolves may prowl the backroads and wooded home in a pop-up camper when he heard a noise what sounded like a dog farmlands there as well. But the Shenango Valley Dog-Boy does, at least, il-breathing heavily outside. Whatever was creeping around then slammed lustrate that a very real disorder can be the impetus for many legends involv-into the side of the camper with enough force to knock he boy off his bed.

ing the dogman. Admittedly, hypertrichosis is no way the answer for every Did the werewolf follow the boy's scent back to his home and out of curios-werewolf sighting throughout history, but it can at least explain a few cases.

ity prowl about, seeking the scent's source?

The next encounter took place the following year in the fall of 1991 when the same witness saw the creature standing by an old utility pole. The creature quickly departed after seeing the light shining in its face and fled back into the wood line. The creature was described as wolf-like, covered in gray-ish-white hair and its eyes glowed red.

The legend of the Shenango Valley Dog-Boy dates back into the 1950s, and the dog-boy seemed to center around the idea that a satanic cult or a coven of witches conjured up the creature to protect the land. We see the quite ancient association between witchcraft and the lycanthrope, a tradition that

unquestionably migrated to America in immigrant folklore that was told and retold in this new land. Indeed, many places around Mercer County even display the protective hex symbols used by the Amish to ward off evil.

However, there was, in fact, no need to keep any evil at bay.

Brian Seech, the co-founder for the Center for Cryptozoological Studies, a group of which I am a member, did exhaustive research and an in-depth analysis of this dogboy case. As it turned out, a boy with the hypertrichosis condition lived in the area of the sightings. His family actually kept him locked away, presumably for his own good so that he would not be taunted.

Of course, to a child, this was tantamount to abuse, and he would escape from his home from time to time to simply play outside. Occasionally, the family would allow the boy to play outside, but only after dark to avoid

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the brain there is a fixed set of information that directly corresponds to our conscious experience. In contrast, anything occurring outside of this neural media center is nonconscious. Look at it like this: the brain is a movie screen and the mind takes the film, splices it, and edits it, then projects that movie onto that screen. What is being seen is that particular person's reality.

If the mind happens to produce a werewolf movie, culled from the collective unconscious of universal folk memories, then that person's reality is the Psychological Dogmen

true experience for them, even if the transformation is an utter untruth.

This idea of the mind influencing reality is a main theme in clinical lycanthropy. And the mind can indeed make a person into an animal. This is evident when studying rather bizarre cases throughout history. Catherine From very early on in the medical annals, any mention of lycanthropy was Clark Kroeger has written that several parts of the Bible refer to King Ne- seen to be a purely psychological phenomenon. A subject of this psycho-

buchadnezzar's behavior in Daniel 4 as a being a manifestation of clinical logical condition known as lycanthropy is fully convinced that he is a wild lycanthropy. From a scientific standpoint, notions that lycanthropy was due animal. People suffering this way have been known to howl, desire raw flesh, to a mental condition go back to the second century, when the Alexandrian and some even were known to run on all fours. It is possible that many his-physician, Paulus Aegineta, attributed lycanthropy to the humors that pro-toric cases, like the famous Stubbs case from medieval Germany, is related duced melancholy or an "excess of black bile." By the time of the Renais-to this very real psychological disorder. This affliction gives the sufferer the sance, in the year 1563, a Lutheran physician, named Johann Weyer, wrote very real sense that a transformation has indeed occurred and rational hu-that clinical werewolves suffered from an imbalance in their melancholic manity has been replaced by a purely animal drive. The person with this humor and exhibited the physical symptoms of paleness, "a dry tongue and disease believes he has claws and teeth and even hair; an odd 17TH century a great thirst" as well as sunken, dim and dry eyes. Of course, these symp-account of werewolves state that the lycanthrope believed he was indeed toms are also indicative of rabies, so a virus may be more responsible than covered in hair, but that the hair grew inwardly. The mind rationalized the black bile. But what is important here is in the belief that the mind could method to their madness.

affect the physical body. Even King James (yes, the Bible dude), in his 1597 treatise, Daemonologie, does not blame werewolf behavior on delusions cre-Now, of course, there have been cases when foreign substances were used ated by the Devil but "an excess of melancholy as the culprit which causes to obtain certain mental states. The salve used for transformation in some some men to believe that they are wolves and to 'counterfeit' the actions of cases, for instance, may have been a psychedelic concoction which enabled these animals."

very real hallucinations. These hallucinations may have been so vivid, ignited with a verisimilitude that was beyond a genuine experience. Reality was Melancholy notwithstanding, affected individuals of clinical

lycanthropy molded to form a sense of self, however warped that sense of self may be.

*report a delusional belief that they are in the process of transforming into
After all, the mind indeed creates reality.*

an animal or have already transformed into an animal. It has been linked with the altered states of mind that accompany psychosis, the reality-bending One field of research which I am currently investigating is the notion of mental state that typically involves delusions and hallucinations, with the the Cartesian Theatre, a philosophy developed in the 17TH century by Re-transformation only seeming to happen in the mind and behavior of the nee Descartes. In very simple terms, the mind is a processing facility. Stimuli affected person. With the added input of an hallucinogen, one can underis taken in and the mind projects these stimuli into images that make sense stand the mindset of a berserker, a warrior needing to believe he was an ani-to us, forming our reality. Reality is thus subjective. In this philosophy of the mal in order to allow him to act with inhuman savagery and lacking mercy, a mind, the notion of Cartesian materialism is the idea that in some place in beast without the primal force of fear to hold him back when reason would 120

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suggest retreat. Modern patients diagnosed as a clinical lycanthrope report that in moments of lucidity they felt like an animal or have felt like one. In essence, they believe that they had transformed. A serial killer would take comfort in the fact that his actions were beyond his control. The mind, in this case, would make the wanton human killer an animal to comfort and relieve associated anxiety. It is not a human attribute to want to eat human flesh. However, if the mind made you a flesh eating animal, well, then, maniacal drives were explained and satiated. This curse of lycanthropy can also be a comfort, it seems, to the oppressed mind.

According to psychological criteria, either a delusional belief in current or past transformations or behavior that suggests a person thinks of themselves as transformed is considered evidence of clinical lycanthropy. The psychological bible, the Diagnostic and Statistical Manual of Mental Disorders, lists lycanthropy as a very real disorder. DSM-IV criteria for clinical lycanthropy is thought to be a cultural manifestation of schizophrenia due to the first 4

symptomatic criteria.

The first criteria are delusions. This fits clinical lycanthropy because a person believing that he or she turns into an animal is in a delusional state. In their mind, the transformation is quite real, but, of course, their body is not undergoing a physical transformation. But in their perception, their world view is no longer that of a human. The animal has taken over.

The second symptom is hallucinations, and people with clinical lycanthropy have vivid hallucinations of being an animal, and having whatever traits that animal has, whether it be claws, fur, fangs, or ferocity. Sometimes, as we have seen, drugs are used to heighten this experience, as in the case of the berserker. But the fetish of an animal skin, like in the Stubbs case, was also the catalyst for hallucinations, a vehicle through which change was achieved.

The next symptom is disorganized speech, from a certain human, cultural perspective. The people who have the diagnosis of clinical lycanthropy

often take on the sounds of the animal in which they believe they turn into. So, if a person believes that he or she is a werewolf, they may begin to howl at the

W

moon. In the Middle Ages, this may have been seen as demonic possession

ERWOLF, C. 1512 - LUCAS CRANACH I, HERZOGGLICHES MUSEUM, GERMANY

and an exorcism may have been initiated. If that failed, then burning this This rather disturbing woodcut by Lucas Cranach the Elder, dated to circa 1512, vividly witch at the stake would rid that demonic wolf spirit from the earth.

depicts a werewolf attack. Notice the dismembered corpses and decapitated heads left in

*WKHGRJPDQ·VZDNH%XWWKLVO\FDQWKURSHLVQRWWUDQVIRU
PHGLQGHHGKHREYLRXVO\EHOLHYHV*

The last symptom that matches schizophrenia is grossly disorganized be-he is an animal, but physically he remains a human, lacking any moral compass. In his havior. This is appropriate because individuals with clinical lycanthropy mouth, a baby struggle. Notice the disheveled hair, the ripped clothes, the mad eyes. The often act like the animal they believe they have become, including living mind has convinced this man that he is a beast.

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outside and choosing human flesh as part of their diet.

*quite controversial, but many elements seem to be embodied in one case I
Clinical lycanthropy is indeed a rare condition and is largely considered*

have researched extensively which occurred in rural Pennsylvania.

to be an idiosyncratic expression of a psychotic episode caused by another
The subject of this study is a man by the name of Charles. He was from
condition such as schizophrenia, bipolar or clinical depression. One impor-
California, and travelled across this country to be with his girlfriend, a lo-
tant factor may be differences or changes in parts of the brain known to be
cal woman whom he had met online and with whom he had presumably
involved in representing body shape. A neuroimaging study of two people
fallen in love. Charles would visit a small New Age store owned by a fellow
diagnosed with clinical lycanthropy showed that these areas display unusu-
researcher whenever his girlfriend needed some incense, helping out with al
activation, suggesting that when people report their bodies are changing
her young daughter. He seemed to care deeply for his girlfriend's child,
shape, they may be genuinely perceiving those feelings of transformation. I
and would even watch her while his girlfriend was at work. Soon enough,
spoke with one orderly at a mental institution in Upstate New York. He told
Charles would come into the store and loiter quietly in a corner, observing
me of one man who would sit staring at the wall in a near vegetative state.

the coming and goings of small town life. He wouldn't buy anything or even
One evening, during a shift change, the man I spoke with told the other talk
much, he would just come in and linger, seemingly taking a respite from
orderly to go have a cigarette. Normally, the institutional imperative of hav-
his role as a father-figure to his new girlfriend's child.

ing two staff in a room at all times was followed, but with all other patients
This popping in happened a few times a week for about a month. Then in
bed except for the one catatonic client, it seemed as if the rule could be one
day something was different. Charles came in but he appeared scared
broken. But no sooner did the one orderly leave when the witness I inter-
and physically disheveled. In an obvious state of paranoia, Charles began
to viewed stated that the patient lunged at him, snarling like an animal. The
talk to the owner. He stated that he knew the owner would understand his
witness maintained that the patient's face distorted and the features
changed, plight and he felt it was safe to talk to her. Charles said that he
was "afraid as the patient clawed at the man, trying to rip out his throat.

The other or-for the little girl.” The owner of the New Age store believed he was at first derly quickly returned, answering the screams of his co-worker. The man confiding in her regarding neglect by the mother, but soon the story took on who was attacked was left quite injured from the attack. He said the patient a much more paranormal tone. Charles was worried he was going to hurt believed he was a werewolf and, in retrospect, the employee realized the her. “After all,” he confided, “I’m a werewolf.”

patient waited for months until he was alone to attack. He waited, staring at the wall, biding his time, like a predator waiting at a watering hole for a care-Charles said that the full moon was coming up and he was “getting his old less separation by a game animal from the protective herd. This is animal feelings back.” He stated that he fled California to get away from the pack behavior transferred to a human model.

he ran with out on the West Coast. Rural Pennsylvania, after all, is nearly the polar opposite of California. He confided that he was in hiding, because
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VP0DVRFKLVPDQG

you can never just leave a pack. He said his pack was hunting him down, Lycanthropy is a book by Robert Eisler, published in 1948, is a text is based trying to get him back. As Charles opened up more and more, over the upon the study of archeology and anthropology. Any theory not covered by next few days, it was quite apparent that he actually believed he was slowly these disciplines is then allocated to specific schemas using Jungian meth-transforming.

ods of dream analysis and the theory of archetypes. For instance, Eisler’s remarks concerning the non-violent nature of life in prehistory, which we According to Charles, the transformation from man to wolf was a gradual discussed at length in Chapter One, are largely derived from his interpreta-process, with subtle changes at first. But the yearnings came on, tormenting tions of the deams of psychotherapy patients.

him like an addict longing for a fix. He described the feelings as “primitive.”

And he truly believed he would harm the defenseless child. He went on to Eisler begins with an investigation into sadism and masochism which confide that he had not transformed for quite some time and hoped “the cludes that people seek not pleasure so much as strong sensations. It is a changing was over.” Evidently, the changing had returned.

primordial quest, selfish and driven by instinct. By all means this theory is Charles attested that the lycanthropic trait was a genetic trait associated
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with the male; Charles informed her that his father was a werewolf and that believed he did physically transform from one state of being into another.

the werewolf trait is passed on patrilineally. Like Charles, his father also This is not an isolated case by any means. Brian Seech, a friend and excellent researcher and investigator of the paranormal, told me the story of a have his wife lock him in the basement and then leave the house with their young Native American boy who was taken into the woods by his grandfather for several days until the transformation was complete. Now he felt as if ther. The boy said his grandfather wanted to show him something and there, he was exposed to the same predicament. He loved the little girl very much in front of the boy, the grandfather changed into a wolf. Now what one and would never want to see her hurt in anyway. This proclivity to hurt children, with elements preserved in the Arcadian wolf festival and later, and capable of implanting within his grandson's mind the image of a transforma-more apparently, in the Stubbs case, is a universal trait of the lycanthrope.

tion? And did Charlie so believe he was a werewolf that he convinced his Violence over a child may be a way to corrupt innocence or to control punishment that he did change?

urity, something found within black witchcraft as well. To escape this drive, Charles had come to the conclusion that he would secretively leave his girl-

The concept of Cartesian Theatre is particularly important when talking friend until the transformation had made it through the cycle.

about the phenomena of lycanthropy in the context of clinical lycanthropy.

Objects and states of being and experiences are, after all, represented within And that is just what Charles did. He left his girlfriend and returned to the the mind of the observer. Some individuals may believe that they are physi-store a week later. His physical change was evident. His facial features, like cally transforming and then in turn be able to transmit this belief into the his nose and chin, were elongated and “animal-like.” His eyes were dull and mind of the observer. This may be done through psychic means or through he was quite hairy. He told the owner he had left his girlfriend and made it the power of suggestion. Whatever the nature of the transformation, the to a remote wooded area far from any town.

mind is without a doubt the abode of monsters. According to the psycho- While there, he not only transformed into a werewolf but also ran with analyst, Dr. Nandor Fodor, “The old savage lycanthropic beliefs have been another werewolf who was also drawn to the desolation of the area where relegated to our dream life where they are still active conditions and are Charles sought solace. But this werewolf was a female. He had memories, exploited for the representation of criminal motives, while the transforma- fleeting flashes of lucidity, of running through barren fields or waking next tion is used symbolically as self-denunciation for secret deeds, fantasies, or to a bloody rabbit he devoured the night before. He was ashamed of what desires.” Sometimes these monsters are suppressed; other times they are he was and confessed he had tried to kill himself before but couldn’t go turned lose and given free reign.

through with it. But Charles believed wholeheartedly that he was a werewolf.

In the end, we have found our werewolf. However, the werewolf that lurks Charles stopped in to the shop several times over the course of the next in the mind is also the most elusive and the most terrifying.

few weeks, each time his facial features gradually softening and become more rounded. Then one day he was never seen again. His girlfriend said he simply left, much to the detriment of the little girl who had grown quite attached to Charles.

Now to analyze Charlie a bit. It could very well be he was projecting fears onto his relationship. He feared the intimacy of a ready-made family and he simply moved on. Or he feared a proclivity toward children and he saw this as animalistic so he made himself an imagined animal, a representation of his hidden, repressed self. It could be he found another woman and his intimacy was not seen as cheating because it was part of his nature as a werewolf. Whatever was the case, he moved on. But before he did, he actually

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band? There should be a course on the Female Lycanthrope in Relation to Women's Studies: Wish Fulfillment.

Undoubtedly, the dogman is a part of our consciousness. It is with us still because in it we see ourselves. The dogman is an embodiment of the evil that men do, unrepentant and audacious. This fear of the unknown, the manifest dogman, was deified in a hope to appease and appropriate the unknown. But the dogman cannot be domesticated, and it quickly broke its Final Thoughts

civilized fetters and ran wild once more. It has been a god, a scapegoat, and a boogeyman. It is the perfect personification for the wild that is innate in the human psyche.

But make no mistake. What draws us to the dogman is that it is so like us.

So we are at the close of our quest to capture the dogman. In the end, we In some folktales, the werewolf appears as a human with a wolf's head, a tradid corner it, in the grey matter of the mind. But this dogman is not purely a dition that stretches back to the reported cynocephalids in antiquity. Other creature of the brain, is it? We are finding huge bipedal wolf tracks out there times, the werewolf is a totally bestial manifestation; however, sometimes in the woods. People are reporting seeing upright wolf-creatures walking it manifests bizarrely human quirks. In a rather strange tale, an American down the streets throughout small-town America and rummaging through farmer was working his fields when two wolves came upon him. He climbed garbage cans. Large black dogs are still seen prowling cemeteries

and won a tree to avoid them. From his vantage point he was able to observe them deriding about Indian mounds, continuing its link to the world of the dead.

undetected and recognized them as werewolves. Not only did they communicate by using human speech, but one took a snuff box from under its tail and offered it to his buddy! After these curious wolves left the scene, Yet a dogman is not immediately recognizable. There is an inherent duality in its very nature. It is a creature of the night, uncivilized and ferocious. It is also close to us, intimate. There is an interesting 16th century box's owner back to a local man. This was not a medieval tale, either. The French tale of a hunter who defended himself from a savage wolf attack, farmer who claimed this incident's veracity died in 1927! The dogman has cutting off the beast's clawed paw in the violent melee. He put the wolf's stepped out of the fairytale and entered everyday life.

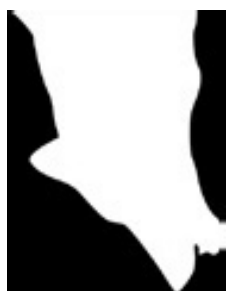
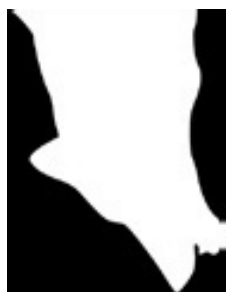
And this is why I continue to research.

tail and offered it to his buddy! After these curious wolves left the scene, Yet a dogman is not immediately recognizable. There is an inherent duality in its very nature. It is a creature of the night, uncivilized and ferocious. It is also close to us, intimate. There is an interesting 16th century box's owner back to a local man. This was not a medieval tale, either. The French tale of a hunter who defended himself from a savage wolf attack, farmer who claimed this incident's veracity died in 1927! The dogman has cutting off the beast's clawed paw in the violent melee. He put the wolf's stepped out of the fairytale and entered everyday life.

paw in his game pouch and headed home. Later, upon retrieving his trophy, The dogman offers a continuity that began when we, as a human race, was discovered that the paw had transformed into the slender form of the dainty attempting to grasp the mysterious forces at work in the world around us. It hand of a lady. However, a finger on this severed hand wore a ring—a ring is with us today, in sightings and in books and movies. The dogman and the the hunter recognized as the one he had given to his wife! Rushing home, werewolf are part of our culture. Why? Probably because they always were he discovered his wife bandaging the bleeding stump of her arm. The wife since the beginning. This is an utterly fascinating field and I am flattered was quickly tried by the local authorities and burned to death. So ends the you shared a couple hours with me tracking this beast. But in the end, we reign of that werewolf. But what are we to make of this tale? Is this a mirror and it is us.

sogynistic tale of a man who maimed his wife and accused her of witchcraft only to have her killed so as not to go through a divorce? This seems more unbelievable and contrived than in simply accepting that a husband hunting in the forest was attacked by a she-wolf. Conversely, in this respect, did the wife know that she was a werewolf and attempt to rid herself of her hus-128

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